M Paterson.

Registered. *All rights reserved.*

TWENTIETH EDITION—TWO HUNDRED & NINETY-THIRD THOUSAND.

A

PHRENOLOGICAL CHART OF CHARACTER

(with Supplementary Tables)

BY

STACKPOOL E. O'DELL & Mrs. STACKPOOL E. O'DELL,

Consulting Phrenologists.

DEFINITIONS OF THE MENTAL FACULTIES

BY

GASPARD SPURZHEIM, M.D., L.R.C.P., LOND.

CONTENTS.

		s.	d.
1—PHRENOLOGICAL CHART OF CHARACTER		4	0
2—SUMMARY OF CHARACTER	Extra	2	0
3—HEALTH TABLE	,,	2	0
4—DIET TABLE	,,	5	0
5—MARRIAGE TABLE	,,	2	0
6—A COMPLETE DELINEATION, CONSISTING OF 30 PAGES WRITTEN, TOGETHER WITH THIS BOOK COMPLETE		42	0

After the first Chart is filled up, any or all the others will be marked if the book be sent, with the requisite fee, to the Institution.

Mrs M. Paterson

Date March 8th 1912.

LONDON:

THE LONDON PHRENOLOGICAL INSTITUTION,

(Founded by Stackpool E. O'Dell, 1868. Established in London, January 1879).

8 LUDGATE CIRCUS, E.C. (Corner of Fleet Street),

AND

GALL-SPURZ-COMBE, PALEWELL PARK, EAST SHEEN, S.W.

WELLCOME INSTITUTE LIBRARY
Wellcome
pam
WM 700
1910
023p

RECENTLY PUBLISHED.

Phrenology: Essays and Studies.

By Stackpool E. O'Dell and Geelossapuss E. O'Dell.

(290 pp. Plates).

This work consists of one hundred and forty-nine brief chapters on the human mind, written in a popular style, and arranged under the following divisions:—

I. What Phenology Is.
II. The Phrenological Faculties: their Use and Abuse.
III. Fifty-six Character Sketches.
IV. On Matrimonial Selection.
V. On the Bringing-up of Children.
VI. Miscellaneous.

Section II is intended to be of service especially to those who have received phrenological delineations of character. It gives an easily understood account of how each of the mental faculties acts, and many hints as to cultivation and restraint. The book is not a text book, and technical matter is almost entirely omitted. It is meant to be *helpful* and is so written and arranged that all may find in it something to meet their own needs—something to aid them in understanding their own abilities and how to use them, their own characters and how to improve them.

Cloth Boards, Gilt, 2/-. Postage 3d.

SPECIAL

Ideas and Ideals.

548 pp. Price 6s.

All Libraries and Booksellers.

"It is a pleasure to recommend for daily reading Mr. Stackpool E. O'Dell's interesting volume entitled 'Ideas and Ideals.' Mr. O'Dell draws morals for every-day life and thought from the phrases and ideas of the masterpieces from which he quotes, and no one can read these addresses without feeling the real earnestness that inspires them. There is, too, a large amount of critical consideration of various poems"—*The Contemporary Review.*

"Full of good things, fruitful ideas, and lofty, inspiring ideals. There is not a dry page between the covers. The subjects touched upon are legion, and no subject is touched that is not illumined." *The Baptist.*

"Mr. O'Dell has for many years lectured on various social reforms, national villages, &c., and written numerous articles, poems and novels—with the view of calling attention to the Social Condition of England from an ethical and scientific point of view. This book contains a great number of short pieces suggested by words from 'Hamlet,' 'Macbeth,' Browning, and Tennyson, and many other authors, or by pictures."—*The Times.*

"Mr. O'Dell's work is meant for reading aloud to an audience, and has consequently that dash of rhetoric in it which is deemed necessary to catch the general ear. It is always thoughtful and stimulating, and the book should prove helpful to those having aspirations to moral, intellectual and spiritual culture." *Dundee Courier.*

"A book of encouraging reading for readers who like to meditate upon the tendency of these times."—*The Scotsman.*

"Its moral tone is of the ideal order which Ruskin and Tolstoi have held up as torches to a darkened world." *The Oxford Chronicle.*

"The author of this work has taken a number of suggestive lines from various poets, elaborated them, and drawn from them morals of a most forcible and stimulating character. The reviewer may say that this book contains far more satisfying mental fare in half-a-dozen of its pages than is to be found in most of those modern novels to which young and old devote so much of their time and intellect." —*The Irish Times.*

"This is rather a strange book—we congratulate him on having brought forth a literary curiosity in a very dull season."—*Daily Mail.*

"Mr. O'Dell takes many of his texts from Shakespeare, Tennyson, and other poets and thinkers, and not the less notable things in the book are some imaginary addresses. The teaching never verges on the dogmatic, but it is teaching all the same, and very good teaching too."—*Newcastle Daily Chronicle.*

"Mr. Stackpool O'Dell is a lecturer and writer on social economics and the originator of useful schemes that have met with success. 'Ideas and Ideals.' . . . distinctly humanitarian." —*The Globe.*

"There is much in this book that must compel our sympathy with, and broaden our interest in our fellow men, our fellow countrymen, and, moreover, the writing is uniformly good and frequently glowing."—*The Publishers' Circular.*

"'Ideas and Ideals' is a collection of sincere and thoughtful addresses calculated to produce high thinking. They are vigorous, manly and well expressed. Among them is to be found some verse of considerable rugged force —*Morning Leader.*

"A dip into the book shows that Mr. O'Dell is a man of fine taste and very broad views. . . . There are some glowing descriptions of famous pictures and at the end is a striking poem, 'National Villages.'"—*Freeman's Journal.*

"Mr. O Dell's analysis and criticisms of 'Hamlet,' 'Macbeth,' and of the works of Browning, Tennyson, and other poets and prose authors, convey deep and valuable reflections in agreeable, lucid and simple English. He is evidently a profound student of the great writers of ancient and modern times. Such a book as this is for the fireside as well as for the public hall. It is crammed full of good things. The book provides a rich intellectual banquet for all thoughtful readers."—*Sussex Daily News.*

"The volume shows a vigorous intellect, and many of the articles deserve to be read not once but several times. Mr. O'Dell is known to a wide circle of social workers as the man who anticipated General Booth's Darkest England Scheme."—*Dundee Advertiser.*

THE LONDON PHRENOLOGICAL INSTITUTION,
8 Ludgate Circus, E.C., and East Sheen, S.W.

22500906589

A

PHRENOLOGICAL CHART of CHARACTER

(WITH SUPPLEMENTARY TABLES).

INTRODUCTION.

THE CHART OF CHARACTER (page 6).

THERE have been many charts designed for the registering of character; there will probably be many more. The present one does not profess to be better than any that have been produced by other hands. But its compilers have endeavoured to provide in it what, in their own practice as phrenologists, has seemed to be most useful and most called for.

It is important that the reader should understand just what a phrenological chart is. No two characters are exactly alike. No two verbal delineations of character, as given by a competent phrenologist, are quite the same. A specially written record of any such delineation is the only thing that can provide in a permanent form just what are the phrenologist's conclusions. Most people, however, cannot, or will not, pay the charge that the writing of such a record renders necessary. And yet they want—and it is reasonable that they should want—some means of reminding themselves from time to time of the various things the phrenologist has had to tell them: the qualities they need to cultivate or restrain, the abilities they should try most to use, the things against which they should be most on their guard. Well, in a somewhat makeshift way, perhaps, the phrenological chart attempts to do this. It needs to be read and applied with common-sense, not taken too literally, and not looked upon as a sort of infallible, mathematical index to character. All that can be done in it is to mark it so so as to describe the *type* of character you most nearly resemble. In marking figures against the various faculties no pretence is made to exactness. The figures are meant to show approximately the *strength* of the mental faculties. For instance, the figure "5" placed against the faculty of Friendship does not mean that a certain part of your brain connected with the feeling of friendship is of a certain size. The size of this part or "organ" has been considered by the phrenologist; but he has considered also the effect that other faculties, being strong or weak, may have in checking or increasing friendliness, and he has decided that the little note on p. 9 opposite to the degree "5" is the one that most nearly describes your character in this respect. There is a great amount of judgment required in this, and there is room for occasional error. The phrenologist cannot profess to mark two charts for one person, with an interval of time between, and make them exactly the same; though if his ability and care are what they should be, the difference ought to be but slight.

THE USEFULNESS OF THE CHART.

With all its disadvantages, the Chart of Character is undoubtedly useful. It introduces the reader to the qualities that go to make up his mind, as he has probably never been introduced to them before, and causes him to think about himself intimately, seriously and critically, and with less confusion,

less groping in the dark than is possible with any other than the phrenological method. It brings home to him his most marked weaknesses, and those abilities which should be his chief tools in making the most of life. The compilers of the present chart have so constantly found it to prove of inestimable service as a means of encouragement or warning that they feel no hesitation in recommending it to those in whose case a written delineation is out of the question.

THE HEALTH TABLE (page 42).

So much for the Chart of Character, and what has been said about it may be applied also to the brief summaries that follow it. A few words must be said, however, with special reference to the other tables comprised in the book. It is often asked: What has the phrenologist to do with such subjects as health and diet? Surely these are matters that belong to the sphere of medical science? Now, it is quite true that the chief concern of the phrenologist is the *mind*, and that he has no province, without the orthodox qualifications, to make detailed diagnoses of disease or give medical advice. But this he does not do. Often his advice simply consists in urging his visitor to consult a physician.

In the determination of character, however, it is absolutely essential to pay some attention to those physical conditions, such as the circulation of the blood, the efficiency of nutrition, the state of the nerves, on which the health of the brain so much depends. So far as external appearance denotes —and, as a rule, it denotes pretty clearly—any marked constitutional weakness, the phrenologist has to consider it and modify his opinion as to character and qualifications accordingly. He has, in fact, to make a very careful study of what is commonly called *temperament*, and its effect on the mind.

Further, it is often impossible for him to give advice as to mental improvement without some reference to the physical state. It is of little use, for example, to detail various methods of strengthening concentration of thought or firmness of will if the physical vitality is very poor. Until this has first been improved, mental efforts will be difficult to make, and may even entail injurious strain. Hygienic advice, therefore, must be included in the phrenologist's scope—always subject to his leaving alone those abnormal states of the constitution that call for medical treatment. There are comparatively few people who are so healthy or understand their constitution so well that they are not the better for a timely hint as to where improvement would be to their advantage. We do not wish to press unduly the importance of the Health Table. But it is there for those who want it, and, whether it is filled up or not, the questions with which it deals have to be considered by the phrenologist.

THE DIET TABLE (page 44).

There are many cases in which some attention to diet is very useful in the building up of a vigorous mind. A proper physical balance is most helpful to gaining a proper mental balance. A highly-strung nervous system, or a lymphatic tendency, while neither may cause enough inconvenience to prompt recourse to a physician, makes it difficult to carry out suggestions as to mental training so as to produce rapid and full effect. Such constitutional difficulties can often be overcome in great measure by a careful choice of food. Without a means of impressing when necessary what should be taken and what avoided, the Chart of Character would often be of very restricted service. In the Diet Table is indicated the sort of food necessary to strengthen what is weak, and what ought to be avoided so as to reduce any excess. Persons who wish to have the Diet Table filled up, should mention any facts about themselves that may be of importance—whether their work is active or sedentary, whether they suffer from any known internal disarrangement or not, whether they wish the diet indicated to be expensive or inexpensive.

THE MARRIAGE CHART (page 47).

To serious people, the importance of the Marriage Chart will be evident. It would be absurd to advocate that conjugal choice should be made wholly a matter of scientific adjustment. Human nature would not allow of it. But it is, nevertheless, a fact that for every man or woman there is a certain character and temperament that in a conjugal partner would be easier to live with, more likely to inspire lasting affection than any other. On a phrenological basis this can be indicated; and the Marriage Chart attempts to do it. If, your affections being as yet disengaged, you have a definite ideal in this matter, it distinctly lessens the likelihood of your being unduly attracted by some different type. Besides, it may cause you to think of the matter in a much more intelligent and foreseeing way than would otherwise be the case.

Then, again, where affection has already been placed—and misplaced—we have found that a little timely advice on the question of compatibility of minds has been, more often than might be supposed, a means of effective warning and salvation from one of the worst of fates, that of an unhappy married life.

It should not be forgotten, also, that upon the suitability—intellectual, moral, and physical—of *parents* depends in great measure the efficiency, or want of it, that characterises their children. In filling up the Marriage Chart, this is very carefully considered.

CONCERNING PHRENOLOGY.

It may be of interest to the reader if we outline briefly what are the main principles of phrenology.

The fundamental basis of phrenology is that the brain is the physical organ through which the mind manifests itself to a physical world. This has been proved by many facts derived from observation, among the more recent of which are the results of vivisection, more especially those of Ferrier. The simplest and yet most positive proof that the brain is the organ of the mind is the comparison between extremely large and extremely small heads. As the brain capacity of the skull increases, so we perceive an increase in mental manifestations, other things being equal. For instance, if one individual in a house has a head larger than another individual, and the quality and activity of both brains are similar, we expect to find that the one with the larger head will in some direction show more mental power. We know that it has been very properly stated that men whose heads have been below the average have manifested more than average intelligence. Yes, we reply, but there will be a certain portion of the head commensurate in size with the intelligence, and it is the other portions that will be deficient, thus making, on the whole, a small head. For instance, if a man possesses that portion of the head large where the organs of time and tune are localised, there will be musical capacity of much greater power than that of a man who may have a head large in all other parts except these. The circumference of an average English head is twenty-two inches. If the head reaches twenty-three, it is large. If below twenty-two, it is small.

The next important consideration is the quality of the brain, its degree of fineness or coarseness. Generally speaking, to the experienced eye, the external appearance of all things in Nature denotes the internal condition. The woodman knows the condition of the tree by its bark. So does the gardener know the fruit, whether it is sound or sweet. The internal qualities of the horse or the cow are known from its skin or hide. The physician can discern disease or health from the external appearance of his patient; so does the phrenologist discern the quality and condition of the brain from the texture of the skin, texture and colour of hair, colour of eyes, and general temperament.

The third consideration is the localisation of various organs through which, as a medium, the mind manifests its desires.

The soft brain forms the hard skull, so that the external formation of the head is an indication of the internal size of the brain, where it is large and

where small. From much observation it has been discovered that the formation of the head is an indication of the direction, the weakness, or the strength of the mental powers. For instance, in accordance with the width and prominence of the head immediately over the eyes, we have perceptive power, or power to learn from observation. In accordance, as the head is large in the region of the forehead, large in regard to both width and protuberance, we discern intellectual power. In accordance with height and width in the coronal region on the top of the head, we have moral sentiments and moral power. Just as the head is long and wide at the back, so do we expect a manifestation of the social faculties. Width between the two ears denotes executive power, determination, energy, force. In these various portions of the head we have groups of organs, the purposes of which we have indicated. These groups have other divisions, which, when all counted up, map out the external surface of the head into forty-two regions, each denoting some special mental characteristics. In our "Phrenology" we have shown, upon the authority of scientific investigators, that the localisation of the faculties is plainly discernible, and must be accepted by those who, free from bias, will study the matter. All the faculties of the mind are intended for useful and beneficial purposes. We have not yet discovered a faculty which is in itself bad when made a legitimate use of. In accordance with the teaching of phrenology, whatever a man does that interferes with his happiness or that of others, is the result of the illegitimate, mistaken, or ignorant application of some one or more faculties. These faculties generally act in combination, the larger of them leading the others. To find out how they combine, for what purpose they combine, and which lead, is of great importance to each individual.

The founders of phrenology have left many written records of the results of their investigations. Generally speaking, we accept their statements. Since the days of Dr. Gall, Physician; Dr. Gaspard Spurzheim, M.D.; George Combe, Scotch Barrister-at-Law; and Dr. Andrew Combe, M.D., Resident Physician to Leopold I., King of the Belgians, there has arisen no phrenologist who has given to the world anything worthy to supersede the writings of these truly eminent men. To those who wish to investigate phrenology we would say, read the works of these Fathers of Phrenology, whose statements are, above all things, honest, and supported by the most reliable evidence. Since the discovery of phrenology by Dr. Gall, many public men have announced their belief in it; some of them have advocated its principles, both in the Press and on the platform. (For the names, qualifications, and opinions of these, see "Phrenology: Essays and Studies.") Since the time of Dr. Gall's discovery, very marked attention has been paid to the brain by physicians and anatomists. The former have given us many proofs of the truthfulness of phrenology in their observations upon the connection between mental manifestations and the abnormal condition of the brain. This has been specially noticed in lunacy cases. With regard to physiology, we may say that, in a general manner, it has borne out some of the fundamental truths of phrenology; such as the brain being the organ of the mind, different regions of it having different functions, and its size being, as a general rule, a measure of mental power.

PHRENOLOGICAL ADVICE.

Phrenological advice is useful to parents in pointing out the dispositions of their children, any characteristics that may be detrimental, what to cultivate and restrain, and how to do so, and the position in life best suited to their organisations.

Perhaps a child is, in the estimation of parents and teachers, a dunce, because it is not as ready as other children to answer questions. The child may, in reality, have more intellectual capabilities than any other in the school, but, owing to its faculty of cautiousness being strong and its self-esteem weak, it is afraid of giving expression to either its knowledge or ideas, and lack of confidence causes it to under-estimate its own value. Some of our great geniuses have been considered dunces in childhood.

Phrenological advice is useful to young men starting in life. In the biography of President Garfield we read that he consulted a phrenologist

before he started in his career, and was told what the strength and capabilities of his mental and physical constitution were. All occupation will be a pleasure if it be in harmony with the mental and physical constitution. Success is almost assured to the individual who is in the position for which Nature intended him. By the aid of phrenology you can have pointed out with scientific accuracy the work for which you are most suited, whether it be physical labour or a pursuit requiring the highest mental culture.

Phrenological advice is useful to the mature, the middle-aged, and the aged. Happiness as well as success depends upon the harmonious action of all the faculties. A well-strung piano is capable of producing good music, so is a harmonious mind capable of leading a good and happy life. But let one or two strings be out of tune in the instrument, and there is discord. So it is with the human mind, the undue development of even one faculty, or the want of activity of another, may throw a dark shadow over the whole of a life that might be otherwise bright. Phrenology can point out to you inharmonious faculties and show you how, by culture or restraint, to bring them into harmony.

While a Chart of Character may be of no slight service in the first of these respects, it is not possible to make it equally effective in the second. The weaknesses can be indicated—and knowledge of them may often be, in itself, a great safeguard. But advice as to the special training that would be most helpful in the individual case can, of course, only be given verbally or in writing. In the following pages, however, notes will be found beneath each scale of strength that indicate, as a rule, the *end* that cultivation or restraint should have in view. If this end, where indicated in the chart as desirable, is borne in mind, it may often prompt intelligent efforts to attain to it.

For helpful suggestions towards the development of your higher faculties, read *Ideas and Ideals* (see back cover).

We have opened a new department for the Delineation of Character from photographs. This should be of great advantage to those who are living at such a distance from the London Phrenological Institution that they are unable to obtain personal advice.

Though personal advice would be the best, much information can be given from photographs which would be of the greatest benefit in mind development, and help to place the individual on the highway of happiness and success in life.

The old and oft-repeated proverb, "Know thyself!" cannot be impressed too much. Most of the failures in life through wrong education or the wrong choice of an occupation or profession, through mistakes in marriage, or through brain-friction or rust, or despondency, or want of executive power, are the result of not knowing brain conditions, and how to make a proper use of brain capabilities.

By sending your photographs (one or more), or those of your children or friends, with a postal order for four shillings, you can obtain a Chart of Character. In this will be marked the degree of strength of each of your mental faculties, with instructions how to cultivate those which are deficient and restrain those which by their excess may be detrimental to your welfare. Further, you will be told for what occupation or profession your organisation is best adapted.

The following periodicals have published Phrenological Delineations of notable people which we have made from the study of their photographs:—"Daily Express," "Daily Mail," "Illustrated Mail," "Westminster Gazette," "Westminster Budget," "Christian Million," "Strand Magazine," "Crystal Palace Magazine," "Family Doctor," "Sunday Companion," "Gentleman's Journal," "House and Home," "British and Colonial Druggist," "Sunday at Home," "Southern Cross," "Success," "The Sun," "Weekly Daily News," "Sunday Reader," "Mothers and Daughters," "Woman's Weekly," and thirty-five other publications.

Note.—Remittances should be by postal order only, made payable to the London Phrenological Institution. All letters should have "Photo Department" on a corner of the envelope.

PHRENOLOGICAL CHART OF CHARACTER.

No.	Faculty	Degree
1.	AMATIVENESS	
2.	CONJUGALITY	
3.	PHILOPROGENITIVENESS	
4.	FRIENDSHIP	
5.	INHABITIVENESS	
6.	CONCENTRATIVENESS	
7.	VITATIVENESS	
8.	COMBATIVENESS	
9.	DESTRUCTIVENESS	
10.	ALIMENTIVENESS	
11.	ACQUISITIVENESS	
12.	SECRETIVENESS	
13.	CAUTIOUSNESS	
14.	APPROBATIVENESS	
15.	SELF-ESTEEM	
16.	FIRMNESS	
17.	CONSCIENTIOUSNESS	
18.	HOPE	
19.	SPIRITUALITY	
20.	VENERATION	
21.	BENEVOLENCE	
22.	CONSTRUCTIVENESS	
	SIZE OF BRAIN	
	ORGANIC QUALITY	
	ORGANIC ACTIVITY	

No.	Faculty.	Degree.
23.	IDEALITY	
24.	SUBLIMITY	
25.	IMITATION	
26.	MIRTHFULNESS	
27.	INDIVIDUALITY	
28.	FORM	
29.	SIZE	
30.	WEIGHT	
31.	COLOUR	
32.	ORDER	
33.	CALCULATION	
34.	LOCALITY	
35.	EVENTUALITY	
36.	TIME	
37.	TUNE	
38.	LANGUAGE	
39.	CAUSALITY	
40.	COMPARISON	
41.	HUMAN NATURE	
42.	AGREEABLENESS	
	MENTAL TEMPERAMENT.	
	VITAL TEMPERAMENT ...	
	MOTIVE TEMPERAMENT.	

EXPLANATION.

In the following pages will be found a definition of each of the mental faculties, temperaments, &c., named above, and also for each a scale of six degrees of strength, No. 1 being the weakest and No. 6 the strongest. The brief note set against each degree describes the effect that it usually has on the character. Where a ½-degree is added above, it means that the effect is a little stronger.

† Means the Faculty is injuriously weak and requires cultivation.

‡ Means the Faculty is injuriously strong and requires restraint.

Charts marked for Children indicate what they are likely to be if training or circumstances do not alter them, at maturity.

The Scripture quotations will bring the meaning of the Faculties and the purpose for which they are intended more home to the mind, in some cases showing both their use and abuse.

MENTAL FACULTIES

Defined by the late G. SPURZHEIM, M.D.,
Of the Universities of Vienna and Paris, and Licentiate of the Royal College of Physicians, London; with additional definitions, and descriptive scales of strength by
STACKPOOL E. O'DELL, Consulting Phrenologist; Principal of the London Phrenological Institution; Author of "Phrenology: Its Truthfulness and Usefulness"; "Old St. Margaret's"; "Merciful or Merciless?" etc., etc.

1.—AMATIVENESS.

In the special faculty designated amativeness, inheres that feeling which is called love; its manifestation depends on the cerebellum. In children the cerebellum is smaller than in adults, and in women and females generally it is less than in men and males. It generally attains its full growth between sixteen and twenty-five years of age, and frequently diminishes in old age. In some adults it is exceedingly small, in others moderate, and in others, again very large.

The cerebellum is situated in the neck, between the mastoid process behind the ear and the occipital spine, in the middle of the lower and back part of the skull. The space between these two elevations indicates the extent of the organ in human beings, and its general size, viewed in relation to the other organs, may be compared with the energy of its primitive function in each individual of the human species.

1st degree.—You are extremely cold and reserved to the opposite sex. Have little physical love.
2nd „ You are rather deficient in the love element; generally cold, and will not seek the society of the opposite sex.
3rd „ You think a little, but not much of the opposite sex, and are little influenced by them.
4th „ You are capable of warm affection, but will not love passionately.
5th „ The love element is strong, and you appreciate greatly the society of the opposite sex; ardent in your affections.
6th „ You are too easily enamoured, and liable to be led astray by the influence of this faculty.

To CULTIVATE.—Go more into the society of the opposite sex. Learn to be more courteous and kind in your dealings with them.

And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth.—Gen. i. 28.

To RESTRAIN.—Engage in some pursuit which will occupy your mind.

2.—CONJUGALITY.

This faculty of the mind has been brought before our notice principally by Dr. Vimont, who, after much observation and enquiry, concluded that it was a primitive one. It is located at the base of the posterior lobe, close to the faculty of philoprogenitiveness. That such is the case is generally accepted. One may manifest friendship and not be possessed of matrimonial feelings, and one may have matrimonial feelings of the warmest nature and manifest but little friendship, except for wife or husband, which friendship will then have its origin in the faculty of conjugality. This faculty causes a love for the one matrimonial partner, which love will be quite different from all other feelings and attachments which may be felt for others. There can be but little dependence placed from a conjugal point of view on the person who has this faculty weak, except other faculties, such as conscientiousness, to some extent, make up for the deficiency. (S. E. O'D.)

1st degree.—As a husband or wife, you would be fickle, and cause unhappiness. Should remain single.

2nd degree.—You will not have much regard for marriage vows, and could not be depended upon as a matrimonial partner.
3rd „ You could love one, but would not despond if separated; not capable of strong attachment to one person.
4th „ If circumstances were favourable, your attachment to one would be of a lasting nature; you would not readily change your feelings.
5th „ You would be constant, devoted, and attentive as a husband or wife. Marriage to you should be a source of happiness and success.
6th „ You would almost idolise one you loved, separation from whom would cause intense grief.

To Cultivate.—Think more of the one to whom you are legitimately bound, and less of the many.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one.—Gen. ii. 24.

Let every man have his own wife, and let every woman have her own husband.—1 Cor. vii. 2.

To Restrain.—Though your love may be fervent for the one to whom you are united, you should not let that prevent your being courteous and affectionate to others. Guard against jealousy.

3.—PHILOPROGENITIVENESS.

This word designates a primitive feeling that prompts the beings possessed of it to take care of their offspring. It does not inhere in certain creatures, as insects, reptiles, and fishes; these resign their eggs to chance, and the influence of some external agent. Of some kinds of animals the females alone are attached to their young; the males being perfectly indifferent about them. Of other species, again, the males and females are both fond of their progeny; the feeling, however, is still more energetic in the females than in the males. Among the animals, too, both sexes of which tend the young, there are females which do not feel the propensity, and males who experience it strongly. Certain women also consider children as a heavy burden, whilst others deem them their greatest treasure and chief source of happiness. This happens quite indiscriminately, among the rich and the poor, among those of good and those of bad breeding.

The organ of the propensity of parental love occupies the portion of the occiput immediately above the middle part of the cerebellum. Its size coincides with the energy of the feeling in individuals, in the sexes, and in nations. In women and females it is commonly larger than in men and males.

There is a striking analogy between the heads of each of the sexes both in man and in animals, and the first two organs in their different degrees of development suffice to distinguish the skulls of males from those of females of the same species. The former have the cerebellum, and the latter the organ of philoprogenitiveness the more pronounced. The whole configuration of the head, too, of each sex differs, those of men and males being commonly shorter and broader, those of women and females longer and narrower.

1st degree.—The young are obnoxious to you. Do not like animals.
2nd „ You do not care for the society of children, and avoid them.
3rd „ You would like children of your own, but will not care for those of others, except you have some special reason for doing so.
4th „ You show affection for children, and take pleasure in seeing them happy and enjoying themselves. You like animals.
5th „ You delight in the society of children. If ever you have any of your own they will be one of your chief interests in life.
6th „ You go to an extreme in your solicitude, and almost idolise children.

To Cultivate.—Mix more in the society of children, and display more indulgence towards them.

And He shall turn the heart of the fathers to the children.—Mal. iv. 6.

To Restrain.—Do not think your children so much superior to others, and remember that over-indulgence may injure them.

Rachel, weeping for her children, refused to be comforted for her children because they were not.—Jer. xxxi. 15.

4.—FRIENDSHIP.

This name designates a special faculty which produces a tendency in men and animals to attach themselves to the beings around them, which binds the individuals of the same species to each other, and gives rise to society. The existence of this primitive feeling is ascertained by all the proofs of the plurality of the fundamental faculties and organs. It is stronger in women than in men. It forms an essential and prominent feature in the female character.

The feeling of adhesiveness in itself is of an inferior nature that is common to men and animals; it has been often observed very energetic in criminals, who have borne the severest tortures, even destroyed themselves rather than betray their companions in guilt. Persons in whom the propensity is weak have a tendency to live as hermits.

The organ is situated on each side of inhabitiveness, under the middle of the lambdoidal suture.

1st degree.—You will neither have friends, nor desire to have them. Prefer to be alone.

2nd „ The friendships you form will be of a superficial sort, and not sincere or lasting.

3rd „ You may have a few friends, but are not warm-hearted; you will not seriously miss friends you part from.

4th „ You are friendly and take pleasure in the society of those you consider your friends.

5th „ You will do much for friends—even things that may injure yourself.

6th „ You are guided extremely by friends, and think more of their opinions than of your own. Liable to be led astray by them if they are not competent to advise you.

To Cultivate.—Mingle more in society. Communicate your thoughts and plans more than what you do to others.

This is My commandment, that ye love one another.—John xv. 12.

A man that hath friends must show himself friendly.—Proverbs xviii. 24.

To Restrain.—Do not allow yourself to be influenced unduly by friends.

5.—INHABITIVENESS.

In examining the manner of living of different animals, it is obvious that particular kinds are attached to different determinate localities, regions, and countries. Some seek the water from the moment of their existence; the turtle and duck, as soon as they are hatched, run towards it. Certain species, as the chamois, wild goat, ptarmigan, etc., select elevated regions for their haunts, others prefer low countries and plains. Among the inhabitants of the air, some species hover principally in the upper regions; others, although their power of flying is great, live in lower strata, or on the banks of rivers. Some birds build their nests on the tops of trees, others at the middle branches, others again in the holes of the trunks, or on the earth.

In conformity with all these considerations, I admit a primitive faculty and a special organ which determines animals in their dwellings. This power, however, is modified in different animals. It varies in land and in water animals, just as the senses of smell and taste vary in herbivorous and carnivorous animals.

Man also has received the feeling to be attached to certain local situations, particularly to his native land. Some savage tribes are wanderers, whilst others were settlers even in the earliest period of their civilisation. The organ of inhabitiveness is commonly large in mountaineers; it is also generally larger in women than in men. Nature, by implanting this propensity, has provided for the inhabitation of all regions and countries by animals and man.

The organ of inhabitiveness is placed above that of philoprogenitiveness, at the upper end of the occipital bone.

1st degree.—You have no care for home.
2nd „ You seldom think of home. You are likely to prefer travelling.
3rd „ You have some regret at leaving home, and, if away from it for any length of time will enjoy returning.
4th „ You could attach yourself easily to a home of your own, and take some pride and pleasure in it.
5th „ If you have a home you will take very great interest in it, and would dislike leaving it, even to improve your prospects.
6th „ You think too much of home and country, and though it benefited you exceedingly, you would not willingly leave them.

To Cultivate.—Do not be so fond of going about to other people's houses, or travelling, but try to be more contented with your own home, and add more to its enjoyments.

If I forget thee, O Jerusalem, let my right hand forget her cunning.—Psalm cxxxvii. 5.

Here will I dwell, for I have desired it.—Psalm cxxx. 1.

To Restrain.—While you may be attached to your own home and country, remember there are other places equally good, and well worth seeing.

6.—CONCENTRATIVENESS.

This is one of the most important faculties in the human mind; very much of individual success is dependent upon it. Inability to concentrate the mind is known by all medical men to be an indication of approaching idiocy, or disease of the brain of some nature. A small head with large concentrative ability can accomplish more than a large head with this faculty deficient. There are scientific methods by which this faculty can be cultivated by all, more especially by children of an early age. When this faculty is properly cultivated it gives to individuals a most beneficial power over their own minds, that they cannot otherwise attain to; it enables them to direct their own thoughts into any desired channel, even at a moment's notice, so that they can place on one side thoughts of a detrimental or obnoxious nature; in fact, they can say to one—go, and it goeth; to another—come, and it cometh. Anything that will aid a man to do this must certainly be of great advantage to him, but this state of mind can only be attained by cultivation of the faculty. This faculty is one of the chief ingredients required for a good memory. In accordance as we are able to concentrate the mind upon a subject, so will the brain receive strong or weak impressions, and the stronger the impression the easier it will be to recall it. Ability to concentrate the mind upon a book, a lecture, or a sermon, etc., will give ability to remember it. The organ is situated above inhabitiveness. (S. E. O'D.)

1st degree.—You are constantly flying from one thing to another. No mental unity.
2nd „ You are changeable, undecided, and of a very hesitating disposition; you leave what you commence unfinished.
3rd „ You continue at what you commence for a while, but not for long. You will be anxious to go from one thing to another. Your attention is too much divided, which lessens the strength of your abilities.
4th „ You have some fixity of purpose and are capable of giving strong attention. But it is likely that you make too many plans.
5th „ You have strong concentration, and once you commence anything you will give all your attention to it till finished. You are painstaking and thorough in what you undertake.
6th „ You have concentrative power to an excessive degree, which is injurious.

To Cultivate.—Make up your mind to finish whatever you commence, be it ever so small; by doing so you will, after a while, be able to finish more important things. Bring your mind more unitedly to bear upon your plans.

"Let every man abide in the same calling wherein he may be called"—except he has good reason for doing otherwise.

To RESTRAIN.—Too much application is injurious; take up more interests than you do.

7.—VITATIVENESS.

This is the faculty which gives us a love for life. Its organ is located between the back of the ear and combativeness. There are some who, quite independent of circumstances, seem to have but little liking for life; such will be predisposed to commit suicide; while there are others who will give all for life, though that life may be one of pain, agony, and torture. These will have vitativeness strong, while the former will possess it weak.

When vitativeness is a ruling faculty, the fear of death becomes an agony, quite irrespective of hereafter consequences. Such an individual will fight hard against sickness, and, as long as there is the slightest indication of life, will not cease to struggle. If such become shipwrecked and have no provisions to sustain life, they will become cannibals in their struggle to live; it is not so much hunger that will goad them to this act, for, if it were, they could soon put an end to that pain by drowning; it is the love of life; it is not the love of life for the sake of the pleasures of life, for men will struggle to live while suffering the most excruciating pain, and their social circumstances are in the very worst condition. When this faculty is weak, it should be cultivated, else it may lead to very sad results; a little disappointment, or trouble of a more than ordinary nature, instantly suggests suicide. (S. E. O'D.)

1st degree.—Love of life small. Should enjoy life more. Avoid thoughts of ending it.
2nd „ Careless of life; you will not take ordinary precautions in protecting it.
3rd „ You are not anxious to live, and death would not terrify you.
4th „ You wish to preserve life, and accumulate strength. You enjoy life for its own sake.
5th „ You will tenaciously cling to life, and are afraid of sickness. You will fight hard against illness.
6th „ The thought of death will cause gloom, anxiety, and terror in your mind.

To CULTIVATE.—Think more of life and its privileges, do all you can to accumulate strength for your work in the world, and old age.

All that a man hath will he give for his life.—Job. ii. 4.

To RESTRAIN.—Try to avoid brooding over the chances of illness or death. Concentrate your mind on living your life fully. Besides, do not let yourself be persuaded that there is any proof that your mind dies.

For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. xv. 53.

8.—COMBATIVENESS.

This power produces active courage and the tendency to fight; if very energetic, it leads to attack, and feels pleasure in fighting. Its existence is necessary as soon as animals are attached to their offspring, to dwelling-places, and stand in need of food. Some entire species of animals and individuals of every species avoid fighting; others are fond of it. The bull-dog and the game cock evidence the existence and activity of this propensity in a remarkable manner. There are horses that are shy and timid, while others are sure and bold. This feeling, bearing no regular proportion to muscular power, cannot originate from bodily strength. Men and animals with small and feeble muscles will often fight and even discomfit others endued with larger and stronger muscles. The gamecock, for example, is smaller in size than the common dunghill fowl. Phrenology proves that the propensity to fight depends on a portion of the brain situated at the

posterior inferior angle of the parietal bones behind the ear and above the mastoid process.

The heads of courageous men and animals are much developed between and behind the ears. It is remarkable that the ancient Greek artists have given to the heads of their gladiators the greatest mass of brain in the situation of the organ of combativeness.

1st degree.—You are much afraid of opposition, and will shrink from any conflict.

2nd „ You are too quiet and easy; cannot overcome difficulties; you give way under them.

3rd „ You have opposing power, but not much, and give up too easily. You shrink from asserting your rights.

4th „ You will not shrink from opposition. You try to surmount the barriers that prevent your success in any undertaking.

5th „ You have good opposing power. Difficulties and opposition will cause you to make use of powers of mind and traits of character which would otherwise remain dormant. You persistently defend your rights.

6th „ You are too fond of argument, debate, and contention; ; quarrelsome.

To Cultivate.—Do all you can to protect your rights. Do not be so easily overcome and inclined to give up on account of opposition. Try to assert your own opinions and wishes more.

Whatsoever thy hand findeth to do, do it with thy might.—Ec. ix. 10.

To Restrain.—Do not be so fond of argument. Exercise more control over your angry feelings.

As coals are to burning coals and wood to fire, so is a contentious man to kindle strife.—Prov. xxvi. 21.

9.—DESTRUCTIVENESS.

Observation shows that violent death is an institution of nature; that the propensity to kill exists beyond a doubt in certain animals, and that the disposition is more or less active in particular kinds, and also in some individuals of the same species. Man, it must also be admitted, is endowed with the same propensity, for he kills almost every variety of animated being, either to procure food or supply his wants; while the carnivorous tribes of creation confine their destructive powers to a comparatively small number of kinds, and this merely to supply themselves with nourishment. Moreover, in man, this propensity offers different degrees of activity, from a mere indifference to destruction, to pleasure in seeing animals killed, and even to the greatest desire to kill. The sight of public executions is insupportable to some individuals and delightful to others. Some highwaymen are satisfied with stealing, others show the most sanguinary inclination to kill without necessity.

Idiots and the insane sometimes feel an irresistible desire to destroy all they lay hands on. Some of the insane thus affected manifest the strongest aversion to the deeds they would do, and even thank those who coerce and keep them from mischief.

1st degree.—You cannot witness pain, and you are very much averse to anything that gives it. Deficient in determination and energy.

2nd „ You are hard to rouse; you are likely to get into a groove and stay there.

3rd „ You have momentary determination, but it cools down too soon. Have not enough executive ability.

4th „ You have some executiveness. Energetic when aroused.

5th „ You have more force and determination than most people.

6th „ Except under the guidance of the moral qualities, this degree will give you harshness and cruelty. Extremely hasty.

To Cultivate.—Be more determined and energetic. Do not be so much controlled by circumstances. Whatever you do, do it with all your might.

Be ye angry, and sin not.—Eph. iv. 26.

To RESTRAIN.—Check your temper. Avoid being hasty and resentful. Cultivate consideration for the feelings of others.

Fathers, provoke not your children to wrath.—Eph. vi. 4.

Thou shall not kill.—Exod. xx. 13.

10.—ALIMENTIVENESS.

Dr. Hoppe says in the "Phrenological Journal": "I have been led to think that the place where the different degrees of development of the organ for taking nourishment are manifested in the living body in man, is in the fossa zygomatica, under the organ of acquisitiveness and before destructiveness. The width of this portion of the head is easily seen in gluttons, while there are others who, possessing this faculty weak, look upon eating as a trouble, and only do so to sustain life. The organ is easily discernible." Further investigation has fully confirmed this view. (S. E. O'D.)

1st degree.—You have no appetite. Eating is more an annoyance than a pleasure.

2nd „ Your appetite is poor and uncertain.

3rd „ You enjoy your food, but not much. Your appetite is easily satisfied; you are not particular in regard to your food. Your health may suffer because of this.

4th „ You have a fair appetite, and relish your food, but are not fastidious.

5th „ You have a good appetite and enjoy meals, like to have them regularly, and will derive pleasure from thinking about them.

6th „ You enjoy eating and drinking more than anything else. You like to have plenty of provisions in the house; and, if benevolence is strong, you will be hospitable. Have an excellent appetite.

To CULTIVATE.—If you have not an appetite, try to create one by providing yourself with dainties, and those things most suitable to your taste and constitution.

And God said, Behold, I have given thee every herb bearing seed, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.—Gen. i. 29.

To RESTRAIN.—Do not let your thoughts be taken up too much with eating and drinking. Cultivate mental pleasures.

Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and glutton shall come to poverty.—Prov. xxiii. 20, 21.

11.—ACQUISITIVENESS.

This faculty, reduced to its elements, consists in the propensity to covet, to acquire, and to gather together, without determining either objects to be acquired, or manner of acquisition. It covets property, money, animals, land, cattle, anything and everything upon earth. If it is very active, it gives a perpetual craving after larger possessions. It is this propensity that prompts that frequent question among mankind, "What is this good for?" It produces selfishness and the love of riches. It also disposes man and animals to make provision for the future, but the objects collected, and the manner of getting them together, whether by industry, commerce, gambling, or stealing, depend on other faculties, and on the situation of society, and the circumstances in which the collector is placed.

This feeling is undoubtedly one of the greatest obstacles to the practice of morality; it divides society in all its factions; it arms individuals against individuals, families against families, and nations against nations. The reason, therefore, is easily conceived why the Christian code judges its abuse with so much severity.

The most common of its disorderly acts is stealing; a vice that occurs among individuals of good and of bad education, among the rich and the poor, in the state of health and in that of disease; for it is a frequent symptom in insanity.

The organ of acquisitiveness lies at the upper part of the temples, beneath the anterior and inferior angle of the parietal bone.

1st degree.—You are exceedingly careless about money and property.
2nd „ You are too lavish, and spend where you ought to save. Cannot keep money. Extravagant.
3rd „ You have this faculty sufficiently strong to acquire, but not strong enough to enable you to save; you are too ready to spend on others, or to satisfy your own tastes.
4th „ You will try to acquire, will think before you spend a large sum, and will like to get value for your money. Wish to be economical.
5th „ You have a strong desire to acquire, and will do much for that purpose. You will save; and if the other faculties are favourable, except circumstances are against you, you are more likely than not to become possessed of more than the average amount of money or property.
6th „ You have this faculty powerfully developed, and unless guarded against, it may cause you to do things independent of right, for the purpose of gain.

To Cultivate.—Do not spend your money in such a careless manner. Try to keep within your income. Do not be so ready to give or lend.

If any provide not for his own, especially those of his own household, he hath denied the faith, and is worse than an infidel.—1 Tim. v. 8.

To Restrain.—Be more liberal with your money. If you have too much, remember there are others who need it. You cannot take it to your grave.

Mortify covetousness, which is idolatry.—Col. iii. 5.

12.—SECRETIVENESS.

This power gives the propensity to conceal without determining the object or manner of concealing. It disposes to be secret in thoughts, words, and deeds. By its influence, the fox is careful not to be observed; the dog hides the bone it cannot eat; and the cunning man conceals his intentions, and sometimes professes opinions opposite to those he really entertains. It may be applied in an infinite number of ways, and employed under many varieties of circumstances and situations. If not directed by justice and the other moral feelings, it disposes to dissimulation, intrigue, duplicity, hypocrisy, and lying. It finds pleasure in all kinds of underhand doings and clandestine manœuvres. Whenever concealment interferes, be it for good or for evil purposes, this feeling dictates the course pursued.

The organ of secretiveness is situated in the middle of the lateral regions of the head, immediately above that of destructiveness.

1st degree.—You have not the power to conceal your feelings.
2nd „ You are not sufficiently guarded. Too ready to expose your affairs to others.
3rd „ You are very candid, cannot play the hypocrite. Sincere, but liable to give expression to your ideas too freely, causing you regret. You allow people to know your plans too soon.
4th „ You have a fair amount of reserve, but not too much. If language is full or large, you ought to show ability in expressing your thoughts in conversation.
5th „ You are close-minded, have tact, and at times your words, for want of explicitness, will bear a double meaning. Seldom disclose your plans and intentions.
6th „ You are decidedly reserved. Never express your feelings except by compulsion. Have not sufficient candour, and are evasive and mysterious.

To Cultivate.—Keep your affairs more to yourself, as injurious advantage may be taken of your candour. Think before you speak.

A prudent man concealeth knowledge.—Prov. xii. 23.
A fool uttereth all his mind.—Prov. xxix. 11.
To RESTRAIN.—Be more open and candid in your intercourse with others. Speak right out, and to the point.

13.—CAUTIOUSNESS.

This sentiment prompts animals and man to take care, to be cautious. In due quantity, it makes us apprehend danger and consequences, and gives prudence; in large proportion, however, it occasions doubts, irresolution, uncertainty, anxiety, and the host of hesitations and alarms expressed by the word BUT; it also disposes to seriousness, melancholy, and sometimes to suicide from disease. It acts in those animals which place sentinels, and in those which, though they see by daylight, do not dare to seek their food, except by night; it may be affected in a way called FEAR. Its deficiency disposes to levity and carelessness of behaviour, the other faculties not being restrained by its presence, act according to their own natures and strength, without any shade of reserve or timidity to obscure their functions. This feeling is commonly more active in women and females than in men and males. To the female it comes instead of the strength and vigour of the male, and seems more especially necessary to her, as the safety of the offspring may often mainly depend on her prudence and care.

The organ of cautiousness is situated nearly at the middle of the parietal bones.

1st degree.—You should think more before you act; you are reckless.
2nd „ You are not sufficiently careful of results; constantly in difficulties.
3rd „ You have some caution, but not sufficient. You should be more prudent, and consider consequences.
4th „ You evince a fair share of caution, and will think before you act in matters of importance, weighing the consequences; yet will sometimes act from impulse instead of judgment.
5th „ You are very cautious; rather afraid of failure, and much inclined to look on the doubtful side of things. You do not venture sufficiently.
6th „ You are too timid, fearful, and over-anxious; and worry, through fear, will have an injurious effect upon your constitution; it will often prevent you from enjoying yourself.

To CULTIVATE.—Look before you leap. Think more of the consequences of your present actions upon the future. Before you do anything calculate the cost.

A prudent man forseeth the evil and hideth himself.—Prov. xxii. 3.

To RESTRAIN.—Banish from your mind anything like timidity and fear; as fear of failure will prevent you doing many things which you have the ability to do.

If thou do that which is evil, be afraid.—Rom. xiii. 4.

14.—APPROBATIVENESS.

This feeling makes us attentive to the opinions entertained of us by others; it blindly desires and courts approbation. It may be demanded on the score of trifling and unimportant acts, be claimed for great and useful deeds, or be required for criminal and pernicious doings. The direction which it takes depends on the general faculties with which it is combined. In children its agency appears in emulation; and in maturity of years it is proclaimed by love of glory, of fame, and of distinction. Ambition is the title its activity receives, if the object aspired to be important; vanity designates it, if endeavours at distinction be made through little things, such as gowns, ribbons, etc. It is the cause of every kind of showy and polite behaviour; it induces us to make ourselves agreeable to others, and gives the tone to fine and polished manners in society; if it predominates, however, and is not under the guidance of superior feelings, it renders man

the slave of fashion, in opposition to morality and reason. This sentiment is more active in women than in men; its difference is frequently very apparent in cases of insanity. Its deficiency makes us indifferent to the opinions of others, to compliments, and to every kind of showy appearance.

The organ is situated on each side of that of self-esteem, at the posterior upper and lateral part of the head.

1st degree.—You care nothing about the opinion of others; this deficiency will be most injurious.

2nd „ You have but little care for praise; you lack ambition; are satisfied with your present position.

3rd „ You have a fair share of this principle, but require more; you have not that amount that is necessary for success. You allow opportunities to pass you by.

4th „ You are desirous to excel, so as to meet with the approbation of others, and improve your position. You are gratified to know you have met with approval.

5th „ You are sensitive, easily offended, and feel very much what is said to you, or of you. This will prevent you doing anything willingly which would lower you in the estimation of others. It will cause you to make an effort to rise in the world. If the other faculties are favourable, you will so think and act that, unless circumstances are very adverse, you will excel, if your occupation be suited to your organisation.

6th „ You are abnormally sensitive to the opinions of others, and unreasonably fond of admiration.

To Cultivate.—Be more ambitious, more desirous of the approbation of others.

Be good, and thou shalt have praise.—Rom. xiii. 3.

To Restrain.—Do not be so sensitive to the censure or praise of others. Avoid hasty temper.

They loved the praise of men more than the praise of God.—John xii. 43.

15.—SELF-ESTEEM.

This feeling is generally considered as factitious, or as the result of social circumstances; but phrenology proves that it is fundamental. A vast opinion of their own persons is sometimes observed in individuals, who have no claims to influence over others, or to particular notice, either by birth, fortune, or personal talents. Pride is a sentiment that is commonly more active in men than in women. By the influence of this organ, the insane fancy themselves great geniuses, kings, emperors, ministers of state, and several even the Supreme Being. The horse, peacock, turkey-cock, etc., manifest feelings analogous to pride. Its great activity in society gives arrogance, self-conceit, pride, haughtiness, and an authoritative behaviour; combined with superior sentiments and intellect, it contributes to true dignity and greatness of mind; its deficiency disposes to humility.

The organ of this sentiment is placed at the top or crown of the head, precisely at the spot from which priests of the Roman Catholic Church are obliged to shave the hair.

1st degree.—You have very little respect for, or confidence in, yourself. You are easily influenced by inferiors.

2nd „ You have not sufficient dignity, or weight of character. You undervalue yourself, and will take an inferior position when you need not.

3rd „ You respect yourself, but not sufficiently; you undervalue your intelligence and abilities, and will shrink from responsibility. This want of confidence will be injurious, and prevent you from making full use of your talents.

4th „ You have a moderate amount of dignity, self-respect and self-reliance. A little more would be of advantage in positions of responsibility.

5th degree.—You have much pride and self-confidence, and place great dependence on yourself. You object to being led or guided by others, and will be inclined to take a leading position.

6th „ The great confidence you have in yourself will prevent you taking advice from others which might be of benefit to you. You think over much of your opinions. You are likely to be haughty.

To CULTIVATE.—Place more confidence in yourself, and remember that, being possessed of a mind, you have a jewel of inestimable value of which you may well be proud.

I am not inferior unto you.—Job xii. 2.

To RESTRAIN.—Think less of yourself and your own attainments; remember that there are others who have equal or superior abilities.

And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke xviii. 13.

16.—FIRMNESS.

It is difficult to define this feeling. Its effects are often called will, and those who have it strong are prone to say, I WILL; but their will is not an act of reflection, a condition necessary to free-will and liberty. The meaning of their I WILL is, I desire, I command, I insist upon. This feeling contributes to maintain the activity of the other faculties by giving perseverance and constancy. It also gives a love of independence; its too great activity produces stubbornness, obstinacy, and disobedience; its deficiency renders man inconstant and changeable. Individuals so constituted have little determination, readily yield in their opinions, and are easily diverted from their pursuits and undertakings.

The organ of firmness is placed in the middle of the upper and posterior part of the sincipital region of the head.

1st degree.—You have no stability—very changeable; not to be depended upon.

2nd „ You are easily persuaded. You have very little will of your own, or influence over others. Irresolute and undecided.

3rd „ You have a certain amount of firmness, but more would be of benefit. Wavering and irresolute.

4th „ You possess stability, but are by no means stubborn, and will yield to persuasion.

5th „ You have much of this faculty, which gives you persistence. You cling to your principles and plans. You have a strong will. Suited for a position over others.

6th „ You are at times inclined to be guided obstinately by prearranged ideas and plans, even when reason and interest advise to the contrary. You are stubborn.

To CULTIVATE.—Be more resolute, and show in every way by your actions that you have a will of your own.

Be ye steadfast, immovable, always abounding in the work of the Lord.—1 Cor. xv. 58.

To RESTRAIN.—Do not be so headstrong and obstinate. Listen more than you do to the opinions of others.

And the Lord said unto Moses, This is a stiff-necked people.—Exodus xxxii. 9.

17.—CONSCIENTIOUSNESS.

This faculty produces the feeling of duty, the desire of being just, and the love of truth. It looks for justice, and makes us wish to act justly, but it does not determine what is just or unjust. This determination depends on the combination of the sentiment with other affective and intellectual powers. He who unites conscientiousness with active lower propensities, will call

that just which another, endowed with conscientiousness, much benevolence, and veneration, and little of the lower propensities, calls unjust. "All the ways of man," says Solomon, "are clean in his own eyes, but the Lord weigheth the spirit."

This primitive feeling may be disagreeably affected in a way called repentance or remorse. Its great and general deficiency among mankind is much to be lamented; it is this that occasions, as it explains, many unprincipled acts that are continually done.

The organ of conscientiousness lies between those of cautiousness and firmness.

1st degree.—You have practically no sense of justice. Want of honest principle will certainly get you into trouble.

2nd „ You have few conscientious scruples, and are liable to do things contrary to justice. This deficiency is likely to lead to dishonourable actions.

3rd „ When you do wrong your conscience will upbraid you, and you will feel some remorse.

4th „ You are disposed to act honestly. You consider the right and wrong of things, and will be proof against most temptations.

5th „ You have a sensitive conscience, and see with clearness the right and wrong of things. You do your best to act rightly. You feel indignation at injustice of any kind. You are inclined to condemn yourself too much.

6th „ You see quickly the faults of others. You criticise their actions with severity. You condemn yourself more than is necessary, and unless other faculties prevent it, you will have a greater belief in Hell than in Heaven—in punishment than reward.

To Cultivate.—Act more in accordance with justice. Test everything you do by it.

Render, therefore, to all their due—tribute to whom tribute is due; honour to whom honour is due.—Rom. xiii. 7.

To Restrain.—Be less censorious of the faults and failings of others. Think more of salvation and less of condemnation.

18.—HOPE.

There is a feeling in the mind of hope generally, or of belief in the possibility of acquiring what the other faculties desire, without, however, being attended by conviction. This depends on reflection. The great energy of hope makes us build castles in the air, and pile project upon project; it is an element in gambling of all kinds; it also prompts the merchant in his speculations.

Religiously directed, it forms an item in faith, by producing belief in a life to come, yet it is also necessary in our present state of being, and brings comfort in almost every situation. Its too great activity deceives, and disposes to credulity; its want, particularly when cautiousness is large, is apt to leave the mind overshadowed by gloomy despondency.

The organ of hope lies on each side of that of veneration.

1st degree.—You see nothing in the future but darkness. Liable to insanity in this connection.

2nd „ Your expectations are very slight. Your mind is constantly depressed by gloomy forebodings.

3rd „ You have not enough cheerfulness. Your mind is constantly troubled with doubts and fears. This may, in many cases, be a preventative to your success.

4th „ You look with hopefulness to the future, and plan with pleasure in connection with it. You think more of success than failure, yet will be liable at times to depression.

5th „ You are hopeful, and never despond so long as you see the possibility of success. You expect much—great things—and often your expectations may be more than your realisations. If disappointed, you are sanguine of success in further efforts.

6th degree.—You will be inclined to risk on promises; will build many castles in the air, and have extremely bright expectations, but your hopes will be too often built on a sandy foundation.

To Cultivate.—Never give way to depression. Keep your mind fully employed. Think constantly of all in your life that might easily be worse.

For we are saved by Hope.—Rom. viii. 24.

Hope deferred maketh the heart sick.—Prov. xiii. 12.

To Restrain.—Do not depend so much upon the future, and you will be less disappointed.

19.—MARVELLOUSNESS OR SPIRITUALITY.

This feeling disposes man to admire, to be astonished, and to believe in supernatural agents, events, and conceptions. It is pleased with all sorts of marvellous notions, and is a grand basis of all religious faith; it believes in revelation, in providence, in the communication of supernatural beings with man, and in miracles. It disposes men to receive such as sent from heaven to instruct them in their moral and religious duties. It is an undisputed historical fact, that all religious systems are supported by supernatural authority; that all prophets proved their mission by miracles, and even false prophets tried to deceive by the same means.

All classes of society in every degree of civilisation are amused with fictions and tales of supernatural events. Upon the stage supernatural beings are introduced to the satisfaction of the great mass of spectators.

This sentiment also keeps up, among many nations, the belief in their fabulous and wonderful origin.

Its too great energy often makes men believe in apparitions, phantoms, presentiments, dreams, ghosts, demons, in astrology, magic, or sorcery. Its want leaves us every-day beings, and strips the supernatural and marvellous of all their charm.

The organ of this feeling is situated before that of hope, under the upper and lateral portion of the frontal bone, near the coronal suture.

1st degree.—You have very little interest in things connected with the spiritual, supernatural or marvellous.

2nd „ It is with indistinctness that you perceive the existence of a spiritual nature; you have but little regard for the marvellous. Guard against materialististic tendencies.

3rd „ You have some faith in the spiritual, but are not much concerned about the truthfulness of things connected with the immortality of your mind and a spiritual Deity.

4th „ Whatever religious impressions were made on your mind in childhood are likely to have continued to influence you. What religious doubts you may have will be concerned mostly with externals—with dogmas and ceremonials.

5th „ You are guided by spiritual premonition, and have great confidence in the existence of a spiritual world and Deity. You take much interest in spiritual matters.

6th „ Your belief in the spiritual is bordering on superstition, giving you faith in the existence of ghosts, spirit-rapping, etc. You are inclined to be fanatical on religious subjects.

To Cultivate.—Think less of your material and more of your spiritual existence. Read those books which relate to the spiritual.

O thou of little faith, wherefore didst thou doubt?—Matt. xiv. 31.

To Restrain.—Be less given to unreasonable superstition.

A spirit passed before my face; the hair of my flesh stood up: it stood still; but I could not discern the form thereof.—Job iv. 15, 16.

Paul said, I pereceive that you are too superstitious. For as I beheld your devotions, I found an altar with this inscription: "To the Unknown God."—Acts xvii. 23.

20.—VENERATION.

This sentiment produces respectfulness and reverence in general, and when directed to supernatural beings it leads to adoration and worship. It may be applied to all sorts of objects, to persons, and to things. It does not determine the being or thing to be venerated, nor the manner of venerating. The ancients worshipped many divinities, and the present generation adore the Supreme Being in different ways according to their creeds and intellectual faculties. The respect we feel for ancestors, parents, benefactors of mankind, and holy things, results from this power.

The feeling, when too active, produces great disorders. Applied to ancient opinions, it presents a formidable obstacle to improvement; for it opposes innovation of every description.

The organ of veneration is situated in the middle of the sincipital region of the head, at the place which corresponds with the fontanel in children.

1st degree.—Instead of having a reverence for, you will be inclined to sneer at and ridicule religion. You have but little respect for age, your fellow-men, or superiors.

2nd „ Your feelings of adoration and worship are very weak. Wanting in respect for those over you.

3rd „ You have at times a feeling of devotion and reverence for a Supreme Being, religion, and those things connected with it, but it is evanescent, and soon passes away, except you have had religious training.

4th „ You have reverence for religion. You pay respect where you think it due.

5th „ You experience fervency and devotion in praying to or worshipping God. You will be awed by thoughts of His greatness. You will have a desire to propagate and extend your religious views. Yoo have also respect for age and superiors. You are inclined to cling to old-established customs.

6th „ You devote too much of your time to religious exercises, forgetting that you have other duties to perform which are incumbent upon you, and that you may honour God in performing these. You have great respect for ceremonies, forms, institutions, etc.

To Cultivate.—Do not give way to the light and vapid thoughts that you have been harbouring in your mind concerning subjects that the greatest philosophers approach with awe and reverence.

Humble yourself in the sight of the Lord, and He shall lift you up.—James iv. 10.

Honour thy father and thy mother.—Exod. xx. 12.

To Restrain.—Try more to study and appreciate what is new, in thought and life. Do not reverence the past at the expense of the present; and think more of the spirit and less of the letter, in religion, social usage, and the like.

21.—BENEVOLENCE.

This feeling differs widely, both among children and adults. Some are complete egotists in all, and think of themselves alone; others excel in goodness, and devote their lives to the relief of the poor and the afflicted. Whole tribes are mild and peaceable, whilst others are warlike and cruel.

The feeling of benevolence also exists, it is evident, among animals. Several species are naturally meek and good-natured, as the roe and sheep, whilst others are savage and mischievous, as the chamois and tiger. Some dogs, horses, monkeys, etc., are mild and familiar, whilst others of the same kind are bad-tempered, fierce, and intractable.

In mankind, the feeling is greatly ennobled, and its sphere of activity augmented. It produces kindness, benignity, benevolence, clemency, equity, urbanity; in short, it leads to the fulfilment of the great commandment, "Love thy neighbour as thyself."

The deficiency of the sentiment is often made very apparent, through the actions of some of the other feelings. Destructiveness, for instance, without the restraint of benevolence, acts in a cruel manner, and so on.

The organ of benevolence lies on the upper and middle part of the frontal bone. This part of the forehead is much higher in the bust of Seneca than in that of Nero. The skulls of Caribs are flatter than those of Hindoos in the same situation.

1st degree.—You are harsh, and display but little human feeling in your actions to others. Extremely selfish and cruel.

2nd „ You have not enough sympathy or kindness, and will not go out of your way to do anything beneficial to others.

3rd „ You have a fair degree of kindness, and may now and then do a good action without any interested motive, but will not put yourself out to do it.

4th „ You have a good amount of benevolence, display sympathy with the troubles of others, and manifest an objection to cruelty.

5th „ You are sympathising, generous and self-sacrificing. You take pleasure in anything that benefits others, and you would like to do large things for the general good.

6th „ You will often be inclined to act with injustice towards yourself in order to benefit others, and you will feel excessively for those who suffer, either in mind, body, or estate. You will make a strong effort to alleviate suffering.

To Cultivate.—Try to be more kindly in your dealings, and your feelings towards others. Stretch out a helping hand now and then to a fallen brother. Try it, and you will feel so much the better for it that you will do it again.

Be ye kind one to another, tender-hearted, forgiving one another.—Eph. iv. 23.

I will very gladly spend and be spent for you; though the more I love you the less I be loved.—2 Cor. xii. 15.

To Restrain.—Be less liberal; do not injure yourself needlessly to benefit others. Avoid being imposed on by designing persons.

22.—CONSTRUCTIVENESS.

This faculty produces construction of every kind. By means of it, birds build nests for their young, rabbits dig burrows, and the beaver makes its dwelling.

By its means, too, man constructs, from the huts in his savage state, to the palaces of kings, and the temples of God. All kinds of architecture, and varieties of mechanism, are its offspring. It builds the engines of commerce, manufactures, and war—ships, fortifications, machinery, instruments, furniture, clothes, fashionable trinkets, and toys; it is essential in the arts of drawing, engraving, carving, writing, and sculpture. It gives dexterity in the use of tools generally, and directs skilful workmen of every description. It guides the practical part of construction, but does not determine the objects to be constructed. Combined with the organs of configuration and size, it produces accurate drawings; and with the addition of colouring and imitation, it paints good portraits. In union with the intellectual faculties that cognise objects, and their physical qualities, it gives a bent towards mechanics.

The seat of the organ of constructiveness is anterior to that of acquisitiveness, and lies under the place where the frontal, parietal, and sphenoidal bones unite. Its appearance and situation vary according to the development of the neighbouring organs, the base of the head, and the size of the zygomatic process. If the convolutions in the situation indicated project more than the external angle of the orbit, then the organ of constructiveness may be admitted as large. If the basis of the skull is narrow, it lies a little higher than in heads which are very broad in the basilar regions, and across the zygomatic processes. Moreover, it is covered by one of the masticatory muscles; this must, therefore, be examined by the touch, before the exact size of the organ in question can be distinguished.

1st degree.—No constructive ability. You have quite an antipathy to anything in the making or manufacturing way.

2nd „ You display little taste in connection with mechanism.

3rd „ You have some mechanical ingenuity, but not sufficient to make constructive work a pursuit.

4th „ You have a fair share of mechanical ingenuity and understand how things are made. If a woman, you have some ability for millinery and dressmaking.

5th „ You have good constructive talent. If the perceptive faculties are strong, you would make a good mechanician; if you have artistic taste, you would do well as an architect—or, if a woman, as a high-class milliner or dressmaker. This degree of constructiveness is needed also in organising, or in literary work, or public speaking, according to your natural bent.

6th „ You are a first-class constructive genius, but may be inclined to spend too much time and money in the gratifying of this taste.

To Cultivate.—Try to be handy about the house, making improvements. And the Lord spake unto Moses, saying:—I have called Bezaleel, and have filled him with understanding and knowledge, in all manner of workmanship, to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones, to set them, and in carving timber, and to work in all manner of workmanship.—Exod. xxxi. 1-5.

To Restrain.—Give more of your time and attention to other things.

23.—IDEALITY.

This primitive sentiment exalts the other powers, and makes us enthusiasts, gives warmth to our language, energy to our actions, and fires us with rapture and exaltation, or poetic imagination, fancy, and inspiration, as it is termed.

Poetry, it is evident, neither consists in versification, nor in rhyming, since prose writings may be full of poetry, and verses show none of its glow or its colouring.

This feeling makes man aspire after perfection, and look for things as they ought to be.

The want of this feeling leaves the mind to operate by means of its other elements, and deprived of exaltation.

The organ of ideality lies above the temples, in the course of the temporal ridge of the frontal bone.

1st degree.—You have no taste for the poetic or beautiful. Commonplace. Not refined.

2nd „ You do not understand much about the ideal, and have hardly any of the sentimental in your composition.

3rd „ You appreciate, but not sufficiently, those things that are connected with the beautiful. You would do better if you possessed more polish, finish, taste, and those things that give refinement to our thoughts, and are requisite in our intercourse in society.

4th „ You admire the beautiful. You are desirous to be polite.

5th „ You appreciate the ideal, poetry, oratory, and everything that is beautiful. If other faculties are favourable, you could obtain success in poetry, literature, and kindred subjects.

6th „ You have this faculty in an excessive degree, and it partly unfits you for everyday life. Extremely æsthetic. You live more in an ideal world than in the real.

To Cultivate.—Mix more in refined society, avoid everything that is low. Be more polite and civil in your intercourse with others. Cultivate a taste for the beautiful. Say "If you please" oftener; and when necessary do not be afraid to say, "I beg your pardon." Interest yourself in beautiful things.

Out of Zion, the perfection of beauty, God hath shined.—Ps. l. 2.

To Restrain.—Do not be so much in the clouds, and think more of every-day life. Do not strain so much after perfection in everything.

24.—SUBLIMITY.

The organ is adjoining, and at the back of ideality. It gives us a love, and even a passionate desire for all that is stupendous and grand, such as mountains, precipices, thunder, lightning, storms, etc. Some there are who shrink from these things, and like not in the least their contemplation; yet such may have ideality, and admire beauty on a small scale. (S. E. O'D.)

1st degree.—You do not care for anything connected with the sublime.
2nd „ You have but the faintest appreciation for what is grand.
3rd „ You appreciate but little those things which are connected with this faculty, and prefer country scenery to what is sublime.
4th „ You appreciate the grander sorts of scenery—hills, valleys, waterfalls—and enjoy the sublime in nature and the infinite.
5th „ You have a passion for everything that is stupendous or grand, the ocean, with its mountain waves; the lightning, with its lurid glare; the heavens, with their stupendous worlds, and everything that is awe-inspiring. With strong intellectual faculties, you would have elevated ideas.
6th „ Your thoughts are too much occupied with the sublime.

To Cultivate.—Let your mind be taken up more with great things, and less with smaller ones. Interest yourself in fine scenery, books, and music.

The Lord reigneth. He is clothed with majesty. The floods have lifted up, O Lord, the floods have lifted up their voice. The floods lift up their waves. The Lord on high is mightier than the noise of many waters—than the mighty waves of the sea.—Ps. xciii. 1, 3, 4.

To Restrain.—Give more place in your mind to small but useful things.

25.—IMITATION.

This power gives a tendency to imitate; in general, it is very active in children, who learn so many things by imitation. This led several philosophers erroneously to maintain that it is the sole means of acquiring every kind of knowledge. It gives the talent of imitating the voice and gesture of animals and men; and is, therefore, an essential faculty in actors; in the arts of painting, engraving and sculpture, it gives what is called expression. Those who possess it strong easily acquire the accent of foreign languages.

The organ of imitation lies on each side of that of benevolence. If both of these organs are large, the superior anterior portion of the head is elevated in a hemispherical form, or at least presents a level surface; but when the organ of benevolence alone is large, and that of imitation small, there is an elevation in the middle, and a declivity on the sides.

1st degree.—You are eccentric, with no ability to imitate.
2nd „ You find it hard to copy a pattern, or to follow the guidance of others.
3rd „ You can imitate others, but find it hard to do so. You have originality, and follow your own ideas.
4th „ Your imitative power is good. You learn from others, and are inclined to follow their example, yet have ways of your own.
5th „ You can mimic and caricature. With strong mirthfulness you could be most entertaining to your friends.
6th „ You are injuriously inclined to follow in the footsteps of others. You lack originality.

To Cultivate.—Try to be more in conformity with those around you.

Go, and do thou likewise.—Luke x. 37.

To Restrain.—Be more original. Follow the guidance of your own mind, and be led less by others.

Follow not that which is evil, but that which is good.—3 John 11.

26.—MIRTHFULNESS.

This sentiment diffuses over the mind a disposition to view objects and events in a ludicrous light, in the same way as ideality tends to exalt all its functions. It may be combined with the affective as well as the intellectual faculties. If, along with the higher powers, it be applied to ideas and conceptions of importance, its agency is called WIT; directed to common events and lesser notions, it appears as HUMOUR; in union with constructiveness and configuration, it produces caricature, and pictures in the manner of Hogarth and of Callot, acting unattended by benevolence, particularly if combativeness and destructiveness are large at the same time, it originates satire and sarcasm. In short, jest, raillery, mockery, ridicule, irony, and every turn of mind or action that excites mirth, gaiety, and laughter, results from this sentiment. In the writings of Voltaire, Rabelais, Sterne, Prior, Boileau, Swift, etc., its activity is clearly perceived.

The organ of this sentiment is situated at the anterior, superior, and lateral part of the forehead, immediately before that of ideality.

1st degree.—You generally look very sad and severe, you scarcely know the meaning of a smile.

2nd „ You have the idea that it is undignified to laugh, and do not care for what is humorous.

3rd „ You are slow in comprehending a joke.

4th „ You appreciate fun, jokes, and have a fair conception of the humorous, yet are generally serious.

5th „ You enjoy a hearty laugh and fun for fun's sake. You take pleasure in seeing others enjoying themselves. You give and take a joke.

6th „ Too much inclined to turn everything into fun and ridicule.

To CULTIVATE.—Remember that a hearty laugh conduces to good health, and will add to your own pleasure and others' happiness.

A merry heart doeth good like a medicine.—Prov. xvii. 22.

To RESTRAIN.—Try to look more on the serious side of things.

Thou shalt be laughed to scorn.—Ezek. xxiii. 32.

27.—INDIVIDUALITY.

This power produces the conception of being or existence, and knows objects in their individual capacity. When very active, it is fond of knowing individual objects, and takes pleasure in personifying even mere events and phenomena, and persons endowed with it in a high degree are apt to confound phenomena with beings or entities. The substantives of artificial language correspond to the knowledge this faculty acquires. The organ of individuality lies behind the root of the nose, between the eyebrows.

1st degree.—You hardly notice anything.

2nd „ You only take notice of objects when they are brought very prominently before you. You remember little of what you see.

3rd „ You learn a little from observation, but slowly and not in great detail.

4th „ This degree makes you observe with some attention those things that are of immediate interest to you. With an effort you could learn much from experience.

5th „ You are a close observer and take notice of everything connected with individual existence, animate and inanimate. You have a good memory for details.

6th „ Rather fond of staring and obtruding your notice, often unconsciously.

To CULTIVATE.—Observe things in greater detail, try constantly to add to your experience.

Lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes.—Deut. iii. 27.

To RESTRAIN.—Reflect more, and stare at things less.

The eyes of a man are never satisfied.—Prov. xxvii. 20.

28.—FORM.

This faculty procures knowledge of configuration, one of the first qualities of external objects which the mind considers. It makes us attentive to figures, and enables us to recollect persons and forms we have seen before; combined with acquisitiveness, it leads to the collection of portraits. Crystallography also depends on it.

The organ of configuration is situated in the internal angle of the orbit; if large, it pushes the eyeball outwards and downwards towards the external angle, and thus separates the eyes from the root of the nose, and from each other.

1st degree.—Poor judgment of forms.
2nd „ No artistic ability. Not able to recognise persons easily.
3rd „ You are a fair judge of form; with an effort can remember the countenances of people.
4th „ You see with a good deal of accuracy the formation of things. You remember forms, faces, etc.
5th „ You see at a glance whether a thing is plumb, in centre, or made in proportion in all its parts. This degree is a great help to mechanics, artists, designers, milliners, dressmakers, etc.; it gives a good memory for faces.
6th „ Very remarkable memory for forms, features, etc.

To Cultivate.—Study the formation of things more. Study drawing.

Show me the form of the house, the fashion thereof, and all the forms thereof.—Ezek. xliii. 11.

To Restrain.—Not required.

29.—SIZE.

Another physical quality considered by the mind in external objects is size in all its dimensions. Sight and feeling are not sufficient to conceive notions of this kind, which cannot be confounded with ideas of configuration. These two kinds of conception differ essentially, and may be acquired independently of each other.

The faculty of size measures distance and space. In the arts of drawing, painting, architecture, and sculpture, it presides over proportion.

The organ of size is placed in the internal angle of the orbit, above that of configuration, and on both sides of individuality. It is, however, difficult to point out the organ, partly on account of its smallness, partly on account of the frontal sinus.

1st degree.—You can guess neither size, distance, nor bulk by the eye.
2nd „ Poor judge of size or bulk, even by rule or measure.
3rd „ You have fair ability to measure by the eye, but require practice to enable you to do so accurately.
4th „ As a rule, will be fairly correct in measurements, etc.
5th „ You can measure distance, seeing the width, height, and depth of anything by the eye. You quickly perceive disproportion.
6th „ You detect differences in size with remarkable accuracy.

To Cultivate.—Measure objects and distance by the eye as well as by rule, until you get more expert.

I looked and beheld a man with a measuring-line in his hand: I said, "Whither goest thou?" and he said, "To measure Jerusalem, to see what is the breadth thereof and the length thereof."—Zech. ii. 1, 2.

To Restrain.—Not necessary.

30.—WEIGHT.

Notions of this kind cannot be attributed to the sense of feeling, though their determinate application requires previous impressions to be made on the muscles; they are the result of an internal operation of the mind. This faculty is proved to be special by the reasons which demonstrate the plurality of the faculties and organs in general.

The organ of weight lies in the vicinity of that of size, in the ridge of the eyebrows.

1st degree.—You can exercise little control over your muscles, and find a difficulty in balancing yourself, even in walking.
2nd „ You are a bad climber. You soon become giddy.
3rd „ You can balance yourself walking and on ordinary occasions. You avoid high places.
4th „ With practice, would be good at riding, a good shot, could climb, skate, etc., yet will not show any really marked perception of the powers of balance and resistance.
5th „ Can balance yourself well on nearly every occasion, and in dangerous places. This degree would aid very much at mechanical employment, or in a seafaring life. Quick perception of the laws of gravity.
6th „ You are too venturesome in climbing and going into dangerous places. You are able to balance yourself well, however, in positions of danger.

To CULTIVATE.—Practise gymnastics, climbing up hills, etc., etc.
To RESTRAIN.—Do not be too venturesome.

31.—COLOUR.

The faculty presides over our knowledge of colours; these it recollects, judges of their relations, and determines as to their harmoniousness or discordancy. It is by no means proportionate to the power of perceiving light. There are individuals who appreciate all the other qualities of external objects, acquired by the medium of sight, with perfect accuracy, but who cannot distinguish one colour from another, green, for instance, from red or brown.

The faculty of colouring is necessary to painters, dyers, enamellers, and to all who are in any way occupied with colours. It is through its agency that we are charmed by the beauty of the flower garden, and the variously-tinted landscape, and show good taste in the choice of colours for our dress, and the furniture of our houses.

Of this faculty, as of all others, it is important not to confound GREAT with PERFECT activity. There are individuals, and whole nations, who are fond of showy colours, but have little taste in their arrangement, or little feeling for their harmony or discord.

Animals may possibly feel the harmony of colours, though they do not paint, for there is a great difference between the capacity of producing and that of perceiving. Animals have the senses of smell and taste, but they cannot procure gratifications for these senses by artificial means.

The seat of the organ of colouring is in the middle of the eyebrow; if large, this part is either strongly arched, or it is prominent, and gives a peculiar appearance of fulness to the upper eyelid.

1st degree.—You can scarcely distinguish one colour from another. Colour-blind.
2nd „ Just better than above. Derive no pleasure from this faculty.
3rd „ You can discern principal colours, but have no perception for a variety of shades. Should not follow an occupation requiring sense of colour.
4th „ You have fair ability in judging and arranging colours. With practice, could discern the finer shades.
5th „ This degree would give you artistic ability in the mixing, blending, and shading of colours. Will intuitively perceive the harmony or want of it in colours.
6th „ You have a fine eye for the arrangement of colours, and exquisite taste. You will show great skill in blending tints.

To CULTIVATE.—Observe, compare, and appreciate colours and things connected with them more.

Speak unto the children of Israel, that they bring an offering of gold, of silver, and of brass, and blue, and purple, and scarlet, and fine linen, and rams' skins dyed red.—Exod. xxv. 2-5.

To RESTRAIN.—Seldom necessary.

32.—ORDER.

Order supposes plurality, but a number of objects may exist without order. Idiots are sometimes fond of order, and like to see everything in its place; mankind at large offer the greatest diversities in regard to the exhibition of this faculty. It may be applied to various other powers, as to form, size, weight, colour, words, tones, and things. It gives method and order, and produces physical arrangement. The arrangement, however, which this faculty originates must not be confounded with philosophical classification, according to reason and logical inference. This depends on the reflective powers of the mind.

The organ of order lies between those of colour and calculation. It is commonly very large in the English.

1st degree.—You have no system; bad in your arrangements, often causing much confusion.
2nd „ Naturally untidy, careless, and wanting in neatness.
3rd „ You have a liking for order, but will not go much out of the way to keep it.
4th „ You like to see everything in its own place and position, and wish to be systematic in your arrangements, though you may not always take much personal trouble in the matter.
5th „ Methodical, clean, tidy, neat, particular, and annoyed at confusion and disorder.
6th „ You are often very annoying to others, as you go to an extreme in particularity. Precise and formal to a fault.

To CULTIVATE.—Have a place and time for everything; be more systematic. Let all things be done decently and in order.—1 Cor. xiv. 40.

To RESTRAIN.—Be less anxious about the arrangement of things.

33.—CALCULATION.

This faculty embraces whatever concerns number, unity, and plurality. Its object is numeration and calculation in general, hence, algebra, arithmetic, and logarithms belong to it. It may be applied to size, configuration, colour, tune, and the notions acquired by the other intellectual faculties. Some individuals, even children, excel in the talent of calculating, whilst they are inferior in almost every other respect.

The organ of calculation is placed at the external angle of the orbit; if it be large, this part is depressed, or projects, and appears full.

1st degree.—You have no ability to count, and have a great objection to figures.
2nd „ You will not show any ability for figures, and dislike arithmetic.
3rd „ You have fair calculating ability, but not sufficient to excel.
4th „ Have fair talent for arithmetic.
5th „ You have good calculating ability. Have a natural liking for figures, and appreciate statistical information. Would make a good book-keeper or accountant.
6th „ You excel in the use of this faculty, and if desirous might make it a profession.

To CULTIVATE.—Denote a definite amount of time every day to the patient practice of arithmetic.

He telleth the number of the stars.—Ps. cxlvii. 4.

To RESTRAIN.—Seldom necessary.

34.—LOCALITY.

This faculty conceives and remembers the situations and the relative localities of external objects. It thus enables the beings endowed with it to find their dwellings again, to know the places in which they have been before, and is necessary to animals as well as man, as they must quit their habitations frequently in quest of food for themselves or their young. Some animals possess this power in very high perfection, and excite amazement by the strength of their local memory; others, again, are almost destitute of it. One dog having scarcely gone out loses its way; another finds its usual abode and old master from an enormous distance.

This power also produces the desire to travel, and to see localities; it further disposes many animals to migrate, and direct them in their course. Migratory animals not only return at certain periods of the year to the same clime or country, but even to the same window, bush, chimney, or tree they formerly inhabited.

These migrations, it is certain, are not occasioned by want of food alone, though this may unquestionably influence them; migratory animals, though confined and fed abundantly, become unquiet at the period the species to which they belong takes its departure.

This faculty makes the traveller and geographer; it is also essential to astronomers, geometricians, and landscape painters.

The organ of locality is situated above that of size; it spreads laterally and reaches the middle of the forehead. The frontal sinus seldom extends to this part; observations on it are, therefore, made with less difficulty than on the organs of size and weight.

1st degree.—You are sure to lose your way wherever you go, even about your own house and district.
2nd „ No desire for travelling. Soon lose your way.
3rd „ You notice places and positions; still, you have but a poor memory for them. Liable to lose your way in strange places.
4th „ You have a fair idea of the locality of places. You could enjoy travelling.
5th „ You can perceive and remember the relative position of things and places with accuracy. You would like travelling, and take pleasure in studying geography.
6th „ You have a strong desire to roam. Fond of exploring. A remarkably good memory for localities.

To Cultivate.—Go about more, and as you do, notice the position of places, the names of streets, etc. Study the locality of places on maps.

Many shall run to and fro, and knowledge shall be increased.—Daniel xii. 4.

To Restrain.—Do not be so fond of travelling. Locate yourself.

35.—EVENTUALITY.

This faculty acquires the knowledge of events, occurrences, or phenomena; its essential nature is expressed by the infinitive mood of the part of speech styled verb. It is attentive to all that happens, observes the activity of the other primary faculties, excites their activity, and desires knowledge of their functions. Historical knowledge also belongs to it.

The organ of eventuality is situated above that of individuality. It is proportionately larger in the young than in the adult. Youth requires it particularly, in order to gain experience in the world.

1st degree.—You have a very bad memory; cannot remember historical events, circumstances, or occurrences.
2nd „ Remembering is a labour; you soon get confused; cannot recollect anecdotes.
3rd „ You have a fair memory, yet are liable to forget events, except you make a special effort to impress them on your mind.

4th degree.—You have an average memory; can recollect those occurrences impressed upon your mind.

5th „ You have a clear and retentive memory, and a desire for knowledge; you are fond of gaining information concerning history, biography, etc.

6th „ Your memory is exceedingly good in connection with this faculty. You are wonderfully correct in recollecting occurrences.

To Cultivate.—Try to recall to your mind whatever you read. When speaking of occurrences, be more particular in giving details of what happened.

Remember the days of old, consider the years of many generations. Ask thy father and he will tell thee, thy elders, and they will tell thee.—Deut. xxxii. 7.

To Restrain.—Seldom necessary.

The Athenians spent their time in nothing else but either to tell or to hear some new thing.—Acts xvii. 21.

36.—TIME.

The mind has notions of the succession, of the duration, and of the simultaneous occurrence of events, that is, of time. This power cannot be confounded with that of calculation, nor with that of order, though it may be combined with both, either severally or in union. Yesterday, to-day, to-morrow, the day after to-morrow—this constitutes a succession and duration, without any regard to number of days

This power is essential in music, as it measures the duration of tones. In the study of history, it presides over chronology with reference to the duration and succession of events; the dates of their occurrence are remembered by the faculty of calculation.

In reflecting on the combinations of time, number, and order, there appears more connection between number and order than between time and number. Time, too, is rather in relation to events, order to objects.

The organ of time is situated above and before that of order, and between those of eventuality and tune, with the functions of which it is intimately and importantly connected.

1st degree.—You have very little judgment concerning time of day, time in music, etc.

2nd „ You have little taste for music, and no ability for it. You have deficient knowledge of the lapse of time.

3rd „ If cultivated, can keep time in music, and have a fair memory for the lapse of time .

4th „ You have an ear for rhythm, and, with tune strong, would make a fair musician. Are generally correct in judging time, yet require practice.

5th „ You have naturally a good ear for rhythm, and derive much pleasure from music. You will be able to speak, read, or recite with a good deal of judgment.

6th „ You would display more than ordinary ability as a musician, if tune is at least average.

To Cultivate.—Have a regular and certain time for doing everything. Listen to good musicians.

To everything there is a season, and a time to every purpose under the heavens.—Eccles. iii. 1.

The stork knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming.—Jer. viii. 7.

To Restrain.—Seldom necessary.

37.—TUNE.

The power of melody has the same relation to the ear as colouring has to the eye. The ear apprehends sounds, and is agreeably or disagreeably affected by them, but it has no recollection of tones, neither does it judge of their relations as being harmonious or discordant. Sounds, however, as well as colours, may be separately pleasing, and disagreeable in combination.

The organ of melody is situated laterally in the forehead, above those of order and calculation. Its external appearance varies according to the form of the convolutions of which it is constituted, and the development of the neighbouring organs. In Gluck, Gellineck, and Haydn, it has a pyramidal form; in Handel, Dusseck, Viotti, and Cherubini, the external corners of the forehead are only rounded and enlarged.

This organ exists in singing birds, and its different development is very conspicuous in the males and females of the same species.

1st degree.—You have no liking for music; it causes you annoyance.
2nd „ You have little taste for music. Could not follow it as a profession.
3rd „ You appreciate music, but will not put yourself out of the way to hear it. Prefer the performances of others to studying music yourself.
4th „ You like music, but require a good amount of practice to enable you to become proficient as a performer yourself.
5th „ You have natural talent for music, and would display much ability as a musician, if time is equal.
6th „ You are entranced by harmonious sounds, and will spend much time and money in the gratification of this faculty; extraordinary talent for music.

To Cultivate.—Give more of your time to music.

Praise the Lord with the harp, sing unto Him with the psaltery, and an instrument of ten strings. Sing unto Him a new song. Play skilfully with a loud noise.—Ps. xxxiii. 2, 3.

To Restrain.—Seldom necessary.

38.—LANGUAGE.

This faculty acquires knowledge of artificial signs, and arranges them according to natural laws, in the same way as the power of colouring or of melody does colours or tones. The power of knowing artificial signs must not be confounded with the individual faculties which produce the sensations and ideas indicated by, or which invent, those signs. One individual may have many notions, and feel the greatest difficulty in expressing them, and another may possess words in abundance and very few ideas.

The organ of language is in the lower and back part of the anterior lobe of the brain, and lies transversely upon the orbital plate of the frontal bone. It pushes the eyes more or less forward and downward, according to its development. If it is large, the under eyelid assumes a swollen appearance. It seems to be composed of several portions, one of which, in particular, is designed to learn proper names.

1st degree.—You can hardly give expression to your thoughts at all.
2nd „ You can express your thoughts only with difficulty, and often hesitate for a word.
3rd „ You have fair conversational powers, but hesitate if you have to speak before a number of people. You may have good ideas, but cannot express them with fluency.
4th „ This degree will enable you to give expression to your thoughts with fair ability.
5th „ This degree would adapt you, with training, for public speaking. You have fluency and are seldom at a loss for a word, either in speaking or writing. You could learn languages with facility.
6th „ You are a good linguist, have a great command of language, and can readily memorise quotations.

To CULTIVATE.—On every possible occasion give expression to your thoughts and opinions, and though you may hesitate in doing so at first, after a few months you will find yourself much improved as a talker.

And Moses said, "Oh! my Lord, I am not eloquent, but slow of speech, and of a slow tongue." But the Lord said, "Is not Aaron thy brother? I know that he can speak well."—Exod. iv. 10-14.

To RESTRAIN.—Talk less and think more.

39.—CAUSALITY.

Individuality makes us acquainted with objects, eventuality with events and occurrences, comparison points out their identity, analogy, or difference, and this power gives the idea of connection, as between causes and effects. It forces us to think that every event has some cause, and thus by successive steps we arrive at the conception of a first cause of ALL. The idea of God or the Supreme Being, therefore, depends on causality. This power, applied to actions, makes us look for motives, and prompts us on all occasions to ask, Why? Combined with individuality, eventuality, and comparison, the truly philosophic spirit results; conclusions and inductions are drawn, and principles and laws pointed out. Causality is to the understanding what conscientiousness is to the feelings, it forms the essential part of reason, as this does of morality.

When very active, causality attempts to explain everything; it then acts without the support of data, or it draws inferences from single facts, or it endeavours to penetrate things that must remain unknown to man in this life, such as the origin, nature, and end of things, the nature of God, the state of the soul hereafter. When we wander thus far we may believe, but we cannot conceive. Man knows only the succession of events, and if one is seen uniformly to succeed another, the precedent is considered as the cause, and the succeedent as the effect.

The organ of causality is situated by the sides of comparison.

1st degree.—You are idiotic in this respect.
2nd „ You do not think sufficiently of cause and effect, and the reason of things. Cannot originate ideas.
3rd „ You have some reasoning power, but you are a very slow thinker, and will be superficial in your ideas.
4th „ You have an enquiring mind, and will not accept statements as true without getting reasons for doing so, but will not readily understand complicated subjects.
5th „ You have a clear and comprehensive insight into causes, and think in a logical manner. You have a studious mind.
6th „ You have a powerful mind in this respect.

To CULTIVATE.—Enquire more the reason of things, asking the why and the wherefore.

"Come now, and let us reason together," saith the Lord.—Isaiah i. 18.

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—Acts xxiv. 25.

To RESTRAIN.—Seldom necessary.

Jesus said unto them, "O ye of little faith! Why reason ye among yourselves?"—Matt. xvi. 8.

40.—COMPARISON.

Each other intellectual faculty compares its own appropriate and peculiar notions. Melody, for instance, compares tones; colouring, colours; configuration, forms; calculation, numbers, etc.; but this special power compares the functions of all the other primitive faculties, points out resemblances, analogies, identities, and differences. Its essential nature is to compare; it is, therefore, fond of analogies, in the same way as melody likes the harmony of tones, and colouring the harmony of colours; but it

also appreciates differences, just as melody and colouring feel discords among their respective impressions. Differences, in fact, are the discords of the faculty of comparison. This power produces discrimination, and induces the mind, wishing to communicate unknown ideas, to refer to and to illustrate by such as are known, or to speak in examples.

By the influence of this power, artificial signs become figurative; the nations, consequently, who have it active, have a metaphorical language.

The organ of comparison is placed in the upper and middle part of the forehead; it presents, when it is large and the surrounding organs moderate or small, the figure of a reversed pyramid outwardly.

1st degree.—You have poor analysing ability. Cannot classify or draw inferences.

2nd „ Have little ability to classify or see by comparison.

3rd „ You have fair ability in comparing.

4th „ You have ability to trace resemblances and illustrate by comparisons.

5th „ This degree will add much to your reasoning power, and if language is large, will enable you to speak in a pleasing and comprehensive manner, with illustrations, allegories, and parables. You take a pleasure in tracing the relations between the known and unknown.

6th „ You have this power extremely well developed, and have an extraordinary capacity for discovering and investigating analogies.

To Cultivate.—Try to illustrate your ideas, and find out likenesses in people and things.

Unto what is the Kingdom of God like? It is like a grain of mustard-seed; it is like leaven, etc.—Luke xiii. 18, 19, 21.

To Restrain.—Do not, in reasoning, be misled by superficial resemblances. Pay close attention to distinctions.

41.—HUMAN NATURE.

Is located immediately above comparison. It enables us instinctively and intuitively to judge of the characters of others. The name is, of course, an abbreviation, somewhat inexact, but convenient.

It is of much benefit to cultivate this faculty. If we find it of advantage to study insect life and animal life, how much more so human life. In comparison with all other sciences, there is no science so deserving respect as that which educates us in regard to the human mind. When we consider that most of our success and happiness in life depends upon the regular and harmonious action of the mind, we cannot but plainly see the great benefit an accurate knowledge of the human mind must be to all. No matter how well strung the piano is, if you do not know how to play it, the result of your effort is but discord. The cultivating of this faculty will give you a knowledge of your own mind and the minds of others. A knowledge of phrenology will cultivate this faculty for the best of purposes. (S. E. O'D.)

1st degree.—Your insight into human nature is very imperfect; easily deceived.

2nd „ You may occasionally be correct in your conclusions as to the characters of other people, but will generally find yourself mistaken.

3rd „ You are a fair discerner of human nature, but cannot place much trust in your decisions, as they are not always accurate.

4th „ From the outward appearance of those with whom you come in contact, you take likes and dislikes which generally prove correct. You study character with pleasure.

5th „ You can trust to the guidance of this organ, as it will seldom lead you astray in regard to the characters of others; it will teach you whom to trust and whom to avoid.

6th „ Have great penetration, foresight, and sagacity. But you are too suspicious.

To Cultivate.—Study people and motives more.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.—Prov. xx. 5.

To Restrain.—Place more confidence in people.

42.—AGREEABLENESS.

This organ will be found at the right and left of human nature, and in front of benevolence and imitation. The faculty is generally accepted, and its meaning is recognisable by its name.

At the same time, we should like to impress its usefulness. Firstly, to the individual it is a source of happiness. It is an exquisite pleasure when you consider how you have contributed to the pleasure and happiness of others by your agreeable looks, manners, and conversation. Secondly, the benefit to family and friends derived from agreeableness adds much to the pleasures and comforts of social life. Thirdly, the whole community feels all the happier for your existence, provided you have this faculty strong. Where it is strong in an individual, the first thing he thinks of in conversation, or in criticising, or prior to pointing out some legitimate fault, is wherein he can agree, and on the points of agreement he will be very particular to lay stress. How very different this is to the character of many people, who manifest more pleasure in pointing to divergencies, finding fault, and generally disagreeing with you. No doubt, when this faculty is too strong it causes individuals to say and do things even against judgment in order to make themselves agreeable. (S. E. O'D.)

1st degree.—You are by no means pleasing or prepossessing in your manner.
2nd „ You do not sufficiently try to please people; very brusque at times.
3rd „ You can be pleasing and persuasive when you see it is to your advantage, or exert yourself to be so.
4th „ You are generally agreeable and wish to please others. You can adapt yourself to the company you are in.
5th „ You are pleasing and persuasive: will be considered good company, and generally liked wherever you go. You are genial in your disposition.
6th „ You have winning and fascinating manners. You can say even disagreeable things in a way that makes them acceptable.

To Cultivate.—Try more to please others.

Pleasant words are as honeycomb, sweet to the soul.—Prov. xvi. 24.

To Restrain.—Seldom necessary.

A soft answer turneth away wrath; but grievous words stir up anger.—Prov. xv. 1.

SIZE OF BRAIN.

There is nothing that we know of in the realm of Nature wherein size does not represent strength, other things being favourable. Take two sticks, both of them of the same quality; the larger will be instantly taken as the stronger; there is no hesitation about this. Take two bars of iron: the larger is the stronger. Take two animals—dogs, horses, or elephants; other things being equal, the larger is the stronger. Take two human beings, where size predominates in either, whether in a portion of the body or in the entire body, strength will predominate. So it is in regard to the size of the head. The size of the head denotes the size or quantity of the brain, when in its normal, healthy state. As the brain is the organ through which the mind manifests itself, the strength of mental manifestation is recognised by the size and configuration of the head. As in nature, without any variation, size denotes strength, so does the size of the head in man denote mental strength. If there is any doubt of this, as another argument, we produce the heads of those who are born idiots, and compare them with ordinary heads. We perceive that the head of the idiot is small, while the

ordinary head is large in comparison, and with this increase of size we perceive an increase in manifested intelligence; or we compare the head of an Australian aboriginal with the head of Shakespeare, and as we perceive the extreme difference in size and configuration, so do we perceive a difference in mental strength and capability. We need no other argument; it is here absolutely proved that the size of the head denotes power of mental manifestation, other things being normal, such as quality, health, and education. (S. E. O'D.)

1st degree.—You are weak-minded. Incapable of mental work.
2nd „ Except the organic quality is of a superior kind, you posses but little mental power; could not follow an intellectual occupation.
3rd „ If you possess a well-balanced head, you have fair intellectual power, and will manifest even more than an average amount of sharpness in many things.
½ 4th „ If quality is equal, you should have at least average success in the affairs of life. You are capable of improving your principal faculties.
5th „ You have mental strength, which would enable you to be successful at some of the higher professions, if quality and form are good; you might exert a wide influence, not alone for your own benefit, but for that of others. You should manifest considerable comprehensiveness of mind.
6th „ Quality being good, your mental power is such that it will enable you to do the finest mental work.

To Cultivate.—Do all you can to increase the power of your brain, by making use of it. Think, reason, and read more.
To Restrain.—Impracticable, as a rule.

ORGANIC QUALITY.

Quality in regard to everything is a matter of primary consideration. Quality often makes up for quantity, where quantity is inferior. This is so with the brain as well as other things in nature. Therefore it is that we at times perceive men with small heads manifesting more intelligence than those whose heads are larger. How is organic quality discerned? This is a question often put to us by those who doubt the possibility of recognising the quality of the brain while encased in its bony skull. In reply, we say the external quality of all things indicates internal quality, and the experienced eye recognises this. The gardener discerns the quality of the fruit from the outward skin. The woodman discerns the quality of the tree from the general appearance and texture of the bark. The farmer discerns the internal qualities of his cattle from the external appearance. The physician comes to various conclusions concerning the health and disease of the internal organs of his patients from the complexion and general appearance of the skin. This being so, why should it be considered a matter of doubt that the experienced practical eye of a scientific phrenologist would be able to discern the quality of the brain from the texture of the skin and the hair, the temperaments, and general constitution of a man? (S. E. O'D.)

1st degree.—Mental manifestations will be more of an idiotic than an intelligent nature.
2nd „ Except this deficiency is made up for by size, it is scarcely adequate for any ordinary pursuit.
3rd „ The quality here indicated will give moderate ability for the ordinary pursuits of life; if the brain is large, there will be a fair amount of intelligence manifested.
4th „ The quality here is healthy and active, adding to general capability.
½ 5th „ Fine quality, from which much mental activity might be expected. You are suited, so far as the quality is concerned, for a high-class mental pursuit.

6th degree.—This degree of quality is required, though not absolutely, for first-class talent and genius. At the same time, as there will be a vast amount of nerve-matter in the convolutions of the brain, care should be taken to guard against undue excitement, more especially if physical strength is inferior.

To CULTIVATE.—Avoid everything coarse, and seek after everything of a refined nature.

To RESTRAIN.—Not required.

ORGANIC ACTIVITY.

Not alone the activity of the brain, but the activity of the whole vital system is a very important consideration. An individual may have all the indications of first-class intelligence, but the vital powers and the nervous system may be lacking in activity. All this will interfere with the process of thought, with mental manifestations; dullness and stupidity will be the result. On the other hand, where all the vital powers are active, and the nervous system also, we expect to find mental activity to correspond. In taking this into consideration, the phrenologist has to be careful to make allowance for everything that impedes or stimulates the activity of the whole nervous system. (S. E. O'D.)

1st degree.—You are in possession of mental life and no more.
2nd „ Barely sufficient nervous force to manifest the intelligence that otherwise you would be capable of; you should make a supreme effort to bring it into activity.
3rd „ Fair amount of activity, sufficient for the purposes of ordinary life.
4th „ You possess a good share of organic activity, and can compete with others in ordinary pursuits.
5th „ Very active-minded, impressionable, rapid in thought.
6th „ Too quick and active for most people.

To CULTIVATE.—See that your physical system is healthily active; associate with people with whom you can interchange thoughts. Converse, discuss, debate. With an effort, you can energize yourself so as to be more active-minded.

To RESTRAIN.—Avoid all stimulants and whatever circumstances produce excitement; take your time, and do things more easily; do not be in so much haste.

MENTAL TEMPERAMENT.

We mean by "mental temperament" the possession in a high degree of those organs through which we think and reason, and by the aid of which we perceive and understand material existence, and are led to conceptions concerning morality and a spiritual existence; we mean that portion of a human being which separates him from the mere animal and marks his superiority. This, indeed, is the gauge of the soul or spirit of a man so far as we can understand it, and in accordance with its development and legitimate use so is one man superior to another. While there is no occasion to restrain this temperament, there is occasion to develop it, though not at the expense of the physical powers. To do this in a healthy manner should be the chief pleasure of every individual. There should be no end to its development; in fact, one can scarcely understand a finality in this direction now, or in any other life. The mind should be superior to the body, and the master of the body. It is not every mind that has this ascendancy, and to gain it ought to be one of the chief aims of human existence. It is, in fact, "keeping the body under." In doing this, there is no necessity to curtail the physical development; we should only wish to make the mental the master. (S. E. O'D.)

1st degree.—"Non compos mentis."
2nd „ Your mental powers are very inferior. Not capable of doing intellectual work.
3rd „ You have fair mental ability, but it needs very careful cultivation. You will find study a labour.
4th „ With proper education, this degree will enable you to accomplish work requiring thought and intelligence.
5th „ You have a large share of mental power, and would be successful at an intellectual pursuit. You have good mental grasp and clearness of thought.
6th „ You are pre-eminently suited for first-class mental labour.

To Cultivate.—Read, think, study, attend lectures, and do all you can to train your mind.

To Restrain.—Hardly necessary. But the physical constitution may need strengthening to support the mind in mental work.

VITAL TEMPERAMENT.

The "vital temperament" means the vital organs and the fleshy portion of an individual. It does not mean vitality, but vitality is greatly dependent upon it. In accordance with the degree of fleshy matter a man possesses, so has he the vital temperament. When we pereceive a man very stout, on account of a superabundance of flesh, we say he has the vital temperament too strong. On the other hand, when we find a deficiency in regard to the flesh, we say that the vital temperament is weak, and that while the first requires to be restrained, the second calls for cultivation. While this temperament sometimes retards thought, where the circulatory powers are active it is generally the temperament that is most favourable to the poetic mind; and where the individual is a speaker, it is often found in connection with eloquence. (S. E. O'D.)

1st degree.—You have barefy sufficient vitality to support life.
2nd „ Very weak indeed. You ought not to engage in anything requiring physical power.
3rd „ You have a fair share of vitality, but require to be careful of it, and to consider your diet. Soon feel fatigued.
4th „ Good vital power, but need to economise it; should not overtax it by hard work.
5th „ You have good vital power, which will enable you to sustain a more than ordinary amount of labour without exhaustion or fatigue, provided the motive temperament is average.
6th „ You have abundance and to spare. Physical work would be of benefit. You readily recuperate the system after illness or physical exertion.

To Cultivate.—Take all possible care of your constitution, taking every legitimate enjoyment. Keep your mind free from all worry and anxiety. Attend to diet.

To Restrain.—Work, and take all the exercise you can.

MOTIVE TEMPERAMENT.

This temperament embraces the framework of the body, the bones, muscles, and sinews. It is generally found in connection with activity. The individual who possesses it is capable of much endurance and is not easily fatigued. We have observed this temperament in long-lived people and those who have descended from long-lived families. Such can bear sickness better than others, and they do not suffer so much from pain. Generally speaking, other things being equal, they are good as travellers, pioneers, the openers-up of new countries, the advance-guards of civilisation, architects, engineers, soldiers, sailors, mechanics, artisans, agriculturists. (S. E. O'D.)

1st degree.—Your bones, sinews, muscles, etc., are in a very weak condition.
2nd „ You are not much more than able to put in motion your muscular powers. Not fitted for ordinary labour.
3rd „ You have strength for ordinary work, but often feel fatigued. Liable to overtax your strength.
4th „ You have a fair share of strength, but are liable to overstrain it. Inclined to work to a purpose and wish to be industrious.
5th „ You are very strong; you can bear much exertion without injuring yourself. Have force and endurance.
6th „ Tough, wiry, remarkable strong muscles and sinews. Energetic, persistent, and capable of great physical exertion.

To CULTIVATE.—Exercise all your muscles by degrees.

To RESTRAIN.—You should pride yourself more in your mental ability, and less in your physical strength. Exercise your mind more and your muscles less.

Extract from "The Lady of the House." August 15, 1898.

"Like a great many other people, I have within the last few years, not infrequently passed the London Office of the Phrenological Institution, in Ludgate Circus, and as I glanced at the windows wondered vaguely what there was in phrenology, and determined to find out for myself 'some day' whether there was anything or not. I fear my faith in the science could not have been very strong, as it was only a short time ago that I found myself inside the door enquiring if Mr. Stackpool E. O'Dell was disengaged. He was; and my present opinion on phrenology may be gauged when I confess that I deeply regret not having long since consulted Mr. O'Dell, and acted on his advice. It is a curious experience to meet an absolute stranger who, in the course of fifteen minutes or so has with extraordinary accuracy described your character, and what is more to the point, shown you exactly where your weakness lies, and in the kindest and most tactful way tells you how to steer clear of the pitfalls which nature has made you liable to tumble into. I was not surprised to hear that some of the greatest men in England recognised the value of phrenology, and every year hundreds of children are brought to Mr. O'Dell by parents anxious to know what career will be best suited to their characters, also the traits which ought to be developed, and those which need repressing.

"Lord and Lady Aberdeen, for instance, consulted him about each of their children, and so anxious was the latter to discover what her youngest boy's talents would be, she took him to the famous phrenologist before he was a year old. The late Duke of Clarence visited the office *incognito*, saying he was anxious to know how he could make the best use of his intellect, and when H.R.H. found he was recognised, told Mr. O'Dell that his grandfather had placed much reliance in the science

"There is nothing formidable in having one's head examined. You sit in a most comfortable chair, and Mr. O'Dell rapidly and deftly makes his examination, telling you all about yourself as he goes along. I laughed heartily several times at his graphic description of how I would act under various circumstances, and know myself well enough to acknowledge that from start to finish of our interview he did not make a single mistake. He then summed up my character, told me the things I was suited for and would succeed at, giving excellent hints as to how I could ensure success. The disinterested, unprejudiced advice of a stranger makes more impression on one, I think, than anything friends could say; and as I felt his office and wended my steps down Fleet Street, I felt that my visit to the Phrenological Institution had indeed been time well spent."

SUMMARIES OF CHARACTER.

The following summaries give a description of six of the most prevalent types of character. After taking into consideration the relative strength of your mental faculties (as marked in the Chart on p. 6) we indicate here, by attaching your name to it, the summary to which your character most nearly approximates, and write at the end of it a list of the pursuits most in harmony with your abilities.

A degree marked after your name indicates that your character and capacities are to that extent superior to the printed description. The degrees are from 1 to 6.

BRIEF SUMMARY OF THE CHARACTER OF M.....

Your physical organisation denotes much strength. Your vital and muscular power is such that it will enable you to do much physical work without injury to your constitution. You should excel at employment requiring physical strength, and such an employment should be a pleasure to you under proper arrangements and favourable circumstances. You enjoy almost to an extreme degree everything connected with physical life. This may be well enough as long as it lasts, but you should be careful not to permit your physical enjoyments to lead you to any undue extremes. This, in fact, we should consider the weak point in your character; that is, the physical energies are too much in excess of the mental. You cannot have too much physical energy if it is rightly and legitimately used; but in your case the temptation will be to exercise your physical to the detriment of the mental and moral faculties.

We say that this will be a temptation, but we do not mean you to infer that you either give way to it in any detrimental form, or that it is necessary for you to do so. We should advise you to pay particular attention to the cultivation of your mental faculties. You should especially avoid intoxicants, as they would have an injurious effect upon you.

PURSUITS:—

.....

.....

.....

.....

BRIEF SUMMARY OF THE CHARACTER OF M.....

Though you have some deficiencies and excesses, which you will find marked in your Chart for cultivation and restraint, you possess on the whole a fairly balanced temperament. But each temperament, more especially the vital, is lacking in strength. In fact, there is a want of life all round. You should make an effort to cultivate your physical organisation in every direction, and to avoid all things which may have a weakening influence. You should be particular in regard to food—kind, quality, and quantity. Your rest will have to be a consideration; late hours would be most injurious to you. Employment of too close and confined a nature ought to be avoided if possible, except where the conditions are favourable. You would not be well suited for a life of physical outdoor employment, unless of a light nature. As you would not be very efficient in organising, planning, or overseeing, you would do best in a position either under or assisting others. You would do better in connection with others than you would on your own

responsibility, consequently we should not advise you to take upon yourself business responsibilities of any nature, unless you have some good reasons for doing so, and that the business or undertaking be a light and easy kind, void of all intricacies and speculations. You are naturally of an easy and quiet mind. You do not like opposing others, and hardly resist, even in defence of your rights. This inability to resist opposing circumstances of any nature is your weak point, and prevents you from being as successful as you otherwise might. Try to manifest, by degrees, more determination, energy, and force of character, and be more ready to defend your rights and principles. Your mind is much coloured by your circumstances. If these circumstances are favourable and of an elevating nature, they will have an elevating influence upon your character and destiny. If, on the other hand, circumstances are of a lowering or depressing nature, you have hardly sufficient force to resist them, though your inclination may be to do so.

PURSUITS:—

.....

.....

.....

.....

BRIEF SUMMARY OF THE CHARACTER OF M.....

You possess a moderate amount of life, health, and general capabilities. Your organism is such that, if made a proper use of, wisely directed and controlled, it should enable you to be successful where combined physical and mental work would be requisite You possess a desire to rise in life, and you will be inclined to make a fair amount of effort for that purpose. You have the capability to think for yourself and plan out your own life; at the same time you need not shrink from the advice of others, provided that they can be trusted. You will be inclined to battle against bad surroundings, and will not allow yourself to be influenced by circumstances of a detrimental nature. You are well inclined in regard to moral and religious matters. While you can work independent of others, you can likewise do so under them; and except perhaps in case of very great temptation, you will be sincere and honest in your dealings, and are likely to be trusted. You are of a kindly, unassuming nature, and one of your desires is to lead a quiet and peaceful life. You do not like aggressiveness and will not seek a quarrel, yet will show a fair amount of energy in defending your rights and principles. You are rather deficient in concentration and firmness of purpose, more especially the former. You are too easily led from one thing to another, and your mind, being divided, detracts somewhat from its natural strength. You are rather much inclined to allow your will-power to be dominated and controlled by the senses, passing desires and present gratifications, instead of by the judgment. But taking all things into consideration, you have not altogether a neutral and uninfluential mind, and you are capable of exercising a fair amount of influence over those in your own circle, and of taking a responsible position in life.

PURSUITS:—

.....

.....

.....

.....

BRIEF SUMMARY OF THE CHARACTER OF M.....

You are in possession of much intelligence, and you know it, though you may be inclined somewhat to underrate your abilities. Your intellectual and moral faculties, having a good share of life, struggle for the ascendency over the merely physical and animal portion of your nature; yet the balance between the two is such that sometimes one reigns and sometimes the other. To gain the supremacy for the mental and moral, you have to strive. You should direct your attention more towards mental than physical employment as a life-occupation; you should train all your mental faculties for this purpose, more especially those required most for your special pursuit. Were you to direct your mind with all its capabilities to one pursuit in life, you could attain to a more than ordinary amount of success. But as your capabilities are not of a nature to enable you to work well at a variety of pursuits, in order to be successful you should strictly guard against all things that will divide your powers. You possess more than the average amount of the reflective faculties, and you have also good planning abilities. You have the requisite force to overcome obstacles and difficulties of an ordinary nature. You will not float down, like a sickly fish, with the tide. You can swim against the stream if necessary, provided that the inducements are strong enough and the stream is not too rapid for your energies. You enjoy considerable mental vigour and are not a passive instrument in the hands of others. Though you can work with others and for others, where you see it to your advantage, you are more inclined to think and work for yourself. A little more determination would be to your advantage, however. Try to understand your own organisation, the physical and mental tools which you possess, and how to use them. Wherein you may not be successful, try to find out the reason, so as to remove the cause; for if you do not attain to a good position and realise success, it will be more owing to circumstances or lack of application than the fault of your own capacities. Considering the whole of your organisation, it indicates distinctly good abilities, aptitudes, and energies; at the same time the attainment of success, influence, or leadership, will require constant care and exercise of the various faculties.

PURSUITS:—

.....

.....

.....

.....

BRIEF SUMMARY OF THE CHARACTER OF M.....

There are here indications of more than ordinary power, power in many directions, which would enable you to attain to considerable success, perhaps in the pulpit, or at the bar, in literature, or science, or politics. There are here the faculties required for a leader. If the moral qualities predominate (see first Chart), the powers of this mind could be made use of for the benefit of humanity, and there will be strong indignation manifested against all oppression and injustice. Great width of view in regard to most matters is to be expected. The reasoning faculties will question everything, and be seldom satisfied. We should expect to find much opposition between faith and reason, resulting in painful doubts concerning religious matters, though if the organisation is well balanced, this may not be so. The faculties of ideality and sublimity being very active will give a desire for those things connected with the beautiful and grand, and while art will be appreciated, the beauties of Nature will be much more so. The plans of this mind will be all on a large scale, and except the means are equally large, there may be either extravagance or dissatisfaction. What has to be guarded against is a liability to discontentment; expectations and anticipations may be seldom realised; except circumstances are very favourable, there may be the suffering of constant disappointment. While success of a considerable nature might be obtained, it is seldom that continued happiness is the result of this

type of head. As there is a liability to extreme exaltation, so is there a liability to extreme mental depression, except a philosophical spirit is developed. While there are indications of width of thought, there is to be expected an accompanying spirit of hyper-criticism, which may not be pleasant to others; this will be especially so if the faculty of conscientiousness is very strong. If cautiousness is strong and self-esteem weak, there will be great abilities, but want of confidence and fear of failure will prevent them from being made a full use of. Language, for instance, with other faculties required for public speaking, may be sufficiently energetic for oratory, but want of confidence and fear of failure will weaken the memory, causing hesitation and incapacity. However, here is power; it only wants to be made use of to accomplish much.

PURSUITS:—

Music — Literature — Research work. Teaching in connection with above. Good abilities for theoretical work.

BRIEF SUMMARY OF THE CHARACTER OF M.....

The Napoleons of society, the great generals of the ages, generals in various departments, lights and leaders, all those who have great abilities, perhaps unused, waiting for some special circumstances to develop them and press them forward, head and shoulders gigantic above other men, we inscribe their names here: Shakespear and Goethe among the poets; Raphael, Michael Angelo, and Titian among the painters; Beethoven, Handel, and Mozart among the musicians; Watt, Stephenson, and Arkwright among the inventors; among literary men, Bacon, Locke, and Macaulay; among scientists, Darwin, Jenner, Pasteur, and Koch; last, though by no means least, among mental philosophers, Gall, Spurzheim, and Combe; such names we inscribe here. And along with them we inscribe the names of those whom we consider competent to lead in any great undertaking. We are confident in believing that there are thousands of such men capable of great and noble deeds, whom the world knows nothing about, and who, if they only knew their abilities and made use of them, would be sure to rise pre-eminent over others. We put the names of such when we meet with them in this summary, not because they may have done something, but because they are capable of doing something more than ordinary men can do.

This head and this constitution denote more than ordinary strength; they denote ability and energy sufficient to accomplish great things. There is a combination of faculties denoting a superlative condition of mind. Yet these powers may never be made use of to their full extent. The circumstances of life may be opposed to their use, want of education may thwart them, indigent surroundings or undue affluence may restrain them to a very great extent. What we should say is that, if the individual whose name is attached to this acts in harmony with the better qualities of his mind, with the higher faculties of his nature, and his pursuit is suited to his organisation, he should become pre-eminent. If, on the other hand, his life has been up to the present uneventful and comparatively without result, still he has within him the potentiality of greatness, though either unused or frittered away in idleness and pleasure.

PURSUITS:—

.....

.....

.....

.....

Care needed in regard to sleep and diet.

HEALTH TABLE.

BREATHING POWER 4

CIRCULATORY POWER 4

DIGESTIVE POWER 3

NERVOUS SYSTEM 4

GENERAL HEALTH 4

BREATHING POWER.

1st degree.—Most decidedly your lungs are diseased. You have hardly sufficient lung action to keep you alive.

2nd „ You are liable to consumption. It is with difficulty you breathe.

3rd „ You have a fair degree of breathing power, but require to be careful of colds, draughts, etc. You are much affected by the weather. Should avoid rapid atmospheric changes.

4th „ You have average breathing power.

5th „ You have powerful lungs, which will help to ward off disease. You can resist cold, and create bodily heat and maintain it.

6th „ Your lungs are still better than No. 5.

To CULTIVATE.—See that the air you breathe is pure; take long and deep breaths many times daily. Throw back your shoulders, expand your chest. Avoid damp and moist places.

To RESTRAIN.—Not required.

CIRCULATORY POWER.

1st degree.—Very poor, and liable to stop suddenly.

2nd „ Feeble; liable to cold feet. You suffer intensely from changes of temperature.

3rd „ Fairly good; still, will be hot and cold in turn. You cannot withstand extremes of heat and cold.

4th „ Regular pulse, seldom feverish. With proper exercise, you can keep the temperature equal.

5th „ Very good circulation. You have the power to resist cold and disease.

6th „ Very rapid circulation.

To CULTIVATE.—Keep yourself in action, keep your feet warm by exercise, and if your health allows it, sponge yourself with cold water, after which rub well with a coarse towel. Take plenty of outdoor exercise.

To RESTRAIN.—Not necessary, except in cases of disease.

DIGESTIVE POWER.

1st degree.—Everything you eat and drink is a source of physical annoyance to you.

2nd „ Your stomach is out of order. You suffer much from indigestion.

3rd „ You do not enjoy your food much, and seldom eat with an appetite. Liable to indigestion.

4th degree.—You have fair digestive power, yet liable to disarrangement. You relish your food.
5th „ You relish your food much; your digestive organs are in excellent condition.
6th „ You can eat almost anything edible without suffering injury.

To CULTIVATE.—Be careful to eat and drink only those things that agree with your constitution.—See FOOD TABLE.
To RESTRAIN.—Not required.

NERVOUS SYSTEM.

1st degree.—Your nerves are at present in a state which incapacitates you for either mental or physical work.
2nd „ Very poor nervous energy.
3rd „ You are subject to nervous extremes, which have a wearing tendency.
4th „ Your nervous system is sensitive; you have an average amount of nervous health and strength.
5th „ You scarcely know what nervous suffering means. You have enough nervous strength to enable you to do a large amount of work, both mental and physical.
6th „ You have such an amount of nervous strength and energy that, so far as this portion of your system is concerned, you can accomplish an immense amount of work without knowledge what it is to be fatigued.

To CULTIVATE.—Avoid stimulants and undue excitement. Avoid all extremes, anxieties, mental worries, irritating thoughts, etc. Take plenty of nourishing food. Get plenty of fresh air.
To RESTRAIN.—Not required.

GENERAL HEALTH.

1st degree.—Sickly and debilitated. You derive little enjoyment from life.
2nd „ Your health is in a low state. Brain work very injurious. Constantly ailing and fatigued.
3rd „ With care and proper diet, etc., you may live for many years. But you are deficient in recuperative power. Cannot bear much mental or physical exertion.
4th „ You have fair health, and the probability of living to an old age. At the same time economise your strength.
5th „ Your health is good. You have probably come from a long-lived family, on either your father's or your mother's side. Are full of life and vigour.
6th „ You enjoy life in the highest degree. You have great endurance, and seldom suffer from pain of any kind.

To CULTIVATE.—You will have to ascertain the cause, and apply a remedy accordingly.
To RESTRAIN.—No necessity.

REMARKS.....

DIET TABLE.

Kind of Food.	Monday oz.	Tuesday oz.	Wednesday oz.	Thursday oz.	Friday oz.	Saturday oz.	Sunday oz.	Avoid †
Beef, Mutton, etc.								
Ham, Bacon, and Pork								
Poultry and Game								
Soup								
Fish								
Eggs, raw or beaten								
Do., lightly cooked								
Bread, white								
Do. brown								
Potatoes								
Carrots, Turnips, etc.								
Green Vegetables								
Rice, Tapioca, Sago, etc.								
Oatmeal								
Flour, suet (puddings, etc.)								
Butter								
Sugar								
Milk								
Tea								
Coffee								
Cocoa								
Chocolate								
Water								
Wines								
Spirits								
Malt Liquors								
Fruit, ripe								
Ttl. No. of oz. (liq'd & s'l'd)								

DIET TABLE—(continued).

Number of meals per day .....( )

Time required at each full meal .....( ) minutes.

Amount of sleep required .....( ) hours.

Baths required per week, cold sponge, or shower.....( )

Do. do. warm .....( )

Sitz Baths, cold, at night ( ) length of time.....( ) minutes.

The Diet Table on p. 44 is only a general guide, and may be varied by the articles underlined below.

The following table, arranged in alphabetical order, will show at a glance the time that food will take to digest under ordinary circumstances. It will be found useful to study this table well. We have often heard the question asked while at the dinner table, "Is this or that considered digestible?" and in many cases no one has been able to reply.

Almonds, 3 hrs.; anchovies, 4 hrs.; apples, 2 hrs. 30 mts.; apricots, 3 hrs.; arrowroot, 2 hrs. 35 mts.; artichokes, 2 hrs. 5 mts.

Bacon, 4 hrs.; bananas, 1 hr. 45 mts.; beans, 2 hrs. 30 mts.; beans (French), 2 hrs. 30 mts.; beef (boiled and salted), 4 hrs. 15 mts.; beef (roasted), 3 hrs. 20 mts.; beef tea, 3 hrs.; beetroot, 3 hrs. 45 mts.; blackberries, 2 hrs. 35 mts.; blanc-mange, 2 hrs. 35 mts.; brains, 1 hr. 40 mts.; bread (new), 4 hrs. 30 mts.; bread (stale), 3 hrs. 30 mts.; brill, 3 hrs. 20 mts.; broccoli, 2 hrs.: brussels sprouts, 1 hr. 45 mts.; buns (bath), 3 hrs.; buns (hot cross), 3 hrs. 30 mts.; butter, 3 hrs.

Cabbage, 4 hrs. 30 mts.; calf's head, 3 hrs.; carrots, 4 hrs. 15 mts.: cauliflower, 2 hrs.; celery (uncooked), 3 hrs. 15 mts.; cheese, 3 hrs. 30 mts.; cherries, 2 hrs.; chestnuts, 4 hrs.; citron, 3 hrs. 20 mts.; currants, 3 hrs. 30 mts.; codfish, 3 hrs. 30 mts.; cockles, 3 hrs. 45 mts.; coffee, 3 hrs.; conger-eel, 4 hrs. 35 mts.; crabs, 4 hrs.; cranberries, 3 hrs. 5 mts.; crust-pie, 3 hrs. 45 mts.; cucumber, 4 hrs. 45 mts.

Dabs, 3 hrs. 10 mts.; dace, 2 hrs. 45 mts.; damsons, 3 hrs. 20 mts.; duck, 4 hrs.

Eels (fried), 3 hrs. 10 mts.; eels (stewed), 2 hrs. 45 mts.; eggs (boiled lightly), 3 hrs.; eggs (boiled hard), 4 hrs. 30 mts.; eggs (poached), 3 hrs. 5 mts.; eggs (fried), 3 hrs. 15 mts.; eggs (raw), 2 hrs.; endive, 2 hrs. 45 mts.

Figs, 3 hrs.; filberts, 3 hrs. 45 mts.; flounders, 3 hrs. 35 mts.; fowl (boiled), 3 hrs.; fowls (roasted), 3 hrs. 30 mts.

Goose, 4 hrs. 5 mts.; gooseberries, 2 hrs. 30 mts.; grapes, 3 hrs.; greengages, 2 hrs. 30 mts.; grouse, 2 hrs. 30 mts.; gurnet, 3 hrs.

Haddocks, 4 hrs.; hake, 4 hrs.; hares, 4 hrs.; hearts, 4 hrs.; herrings, 3 hrs. 5 mts.; horseradish, 4 hrs.

Jams, 3 hrs. 12 mts.; jellies. 3 hrs.

Kidneys, 3 hrs.

Lamb, 2 hrs. 20 mts.; lard, 4 hrs.; larks, 2 hrs.; leeks, 1 hr. 30 mts.; lemons, 2 hrs. 45 mts.; lettuce, 3 hrs.; Liebig's Extract of Meat, 2 hrs. 45 mts.; ling, 3 hrs. 30 mts.; liver, 3 hrs. 30 mts.; lobsters, 4 hrs.

Macaroni, 3 hrs.; mackerel, 4 hrs.; marrow, 3 hrs. 30 mts.; medlars, 2 hrs. 45 mts.; melons, 3 hrs.; milk (raw), 2 hrs. 30 mts.; milk (boiled), 2 hrs.; milk (Swiss, condensed), 2 hrs.; millet, 2 hrs. 25 mts.; mutton (boiled), 3 hrs.; mutton (roasted), 3 hrs. 15 mts.; mushrooms, 1 hr. 20 mts.; mussels, 3 hrs. 30 mts.; mustard, 3 hrs.; mustard and cress, 2 hrs.

Nectarines, 3 hrs.

Oatmeal, 3 hrs. 5 mts.; olives, 3 hrs. 5 mts.; onions, 2 hrs. 5 mts.; oranges, 2 hrs. 45 mts.; oysters (raw), 2 hrs. 35 mts.; oysters (stewed), 2 hrs. 15 mts.

Parsnips, 3 hrs. 30 mts.; partridges, 2 hrs. 45 mts.; peaches, 2 hrs. 35 mts.; pearl barley, 2 hrs.; pears (ripe), 2 hrs.; peas, 2 hrs. 35 mts.; pheasants, 3 hrs. 5 mts.; pickles, 4 hrs.; pigeons, 3 hrs. 10 mts.; pineapple, 2 hrs. 35 mts.; plaice, 3 hrs.; plums, 3 hrs. 40 mts.; pomegranates, 2 hrs. 45 mts.; pork (boiled), 4 hrs. 15 mts.; pork (roasted), 5 hrs. 20 mts.; potatoes (boiled), 3 hrs. 30 mts.; potatoes (baked entire), 2 hrs. 30 mts.; potatoes (fried), 3 hrs.; prawns, 4 hrs.; prunes, 2 hrs.; rabbits, 4 hrs. 30 mts.; radishes, 4 hrs.; raisins, 4 hrs. 5 mts.; rice (boiled), 1 hr. 30 mts.; rooks, 6 hrs.

Salmon, 4 hrs.; sardines, 3 hrs. 10 mts.; sausages (beef), 3 hrs. 5 mts.; sausages (pork), 4 hrs.; savoys, 3 hrs. 30 mts.; shrimps, 3 hrs. 45 mts., skate, 4 hrs.; snipe, 2 hrs.; soles, 2 hrs. 5 mts.; sprats, 3 hrs.; spinach, 1 hr. 30 mts.; strawberries, 2 hrs. 45 mts.

Tea, 4 hrs.; tomatoes, 2 hrs. 5 mts.; tongue, 3 hrs. 35 mts.; tripe (boiled), 1 hr.; turbot, 2 hrs. 20 mts.; turkey, 4 hrs. 25 mts.; turnips, 4 hrs.

Veal, 4 hrs.; vegetable marrow, 1 hr. 45 mts.; vermicelli, 3 hrs.; vinegar, 3 hrs. 25 mts.

Walnuts, 4 hrs.; watercresses, 1 hr. 30 mts.; whitebait, 8 hrs.; whiting, 3 hrs.

TESTIMONIALS.

REV. HEDLEY TAYLOR.

"Remarkably helpful."

REV. D. ROBERTSON.

"From my personal knowledge of myself, I am able to substantiate what has been told me."

G. BRAMLEY MOORE, Esq., Architect.

"Again most excellent."

BARON WALLEEN.

"I am struck by the accuracy and the veracity of the statements made."

R. KREMLYN, Esq., Barrister.

"Very accurate."

CAPTAIN T. L. SLEEMAN, Royal Sussex Regt.

"An extremely accurate and intelligent reading."

SAM. HUGHES, Esq., Soliiitor.

"The delineation is absolutely satisfactory and inspires the greatest confidence."

CAPTAIN CUMINE.

"Very satisfied."

ED. CAPP, Esq., Christ's College, Cambridge.

"Astounding accuracy. Advice helpful."

REV. ED. HOLMES.

"Perfectly accurate and most helpful."

REV. J. OWEN.

"Very, very good."

REV. F. COLLINS.

"Everything remarkably accurate."

EDWIN PUGH, Esq.

"Wonderful."

FRANK LASCELLES, Esq.

"Quite wonderful."

G. HANNINGTON, Esq., B.A.

"Surprisingly accurate and correct. Likely to be of much use."

H. SIRREY-BEY, Egypt and Paris.

"It is indeed very accurate."

Testimonials continued on page 48.

MARRIAGE CHART.

This chart, when filled up, gives a description of the kind of person best suited from a conjugal point of view to the individual whose character is indicated in the Chart on p. 6. See "Explanation" attached thereto.

No.	Faculty.	Degree.	No.	Faculty.	Degree.
1.	Amativeness		25.	Imitation	
2.	Conjugality		26.	Mirthfulness	
3.	Philoprogenitiveness		27.	Individuality	
4.	Friendship		28.	Form	
5.	Inhabitiveness		29.	Size	
6.	Concentrativeness		30.	Weight	
7.	Vitativeness		31.	Colour	
8.	Combativeness		32.	Order	
9.	Destructiveness		33.	Calculation	
10.	Alimentiveness		34.	Locality	
11.	Acquisitiveness		35.	Eventuality	
12.	Secretiveness		36.	Time	
13.	Cautiousness		37.	Tune	
14.	Approbativeness		38.	Language	
15.	Self-esteem		39.	Causality	
16.	Firmness		40.	Comparison	
17.	Conscientiousness		41.	Human Nature	
18.	Hope		42.	Agreeableness	
19.	Spirituality			Size of Brain	
20.	Veneration			Organic Quality	
21.	Benevolence			Organic Activity	
22.	Constructiveness			Mental Temperament	
23.	Ideality			Vital Temperament	
24.	Sublimity			Motive Temperament	

Indications of temperament:—

Complexion of skin .....

Colour of hair .....

Colour of eyes .....

Form and height .....

Most suitable age for self, about .....

Ditto „ for partner, about .....

TESTIMONIALS.

Those who have not sufficient time to prove the truth of Phrenology must place much reliance upon the testimony of others; some of such testimony we offer here to those who may be investigating the matter. The following are a few Testimonials taken from our books, containing over 28,000 given for the purpose of pointing out the benefits of Phrenological Advice. Name, date, and address are attached to each.

GENERAL ELIOTT,
Commander of the Forces in Scotland.

"Your delineation of my character from my head is, as far as I can judge by my knowledge, very like."

MAJOR and MRS. HEYLAND.

"Exceedingly pleased."

The COUNTESS OF ABERDEEN.

"Very full and careful statements."

LADY GLENESK.

"I feel satisfied of the accuracy of the delineation, and would recommend to all the benefits of phrenological advice."

HON. JOHN W. PLUNKETT,
British Ambassador to Japan.

"The accuracy was remarkable."

HON. and REV. H. W. PELHAM CLINTON.

"I can fully testify that what has been pointed out to me through phrenology has entirely agreed with my own convictions, and I have no doubt that it is highly useful for persons to have their head examined."

PROFESSOR BEAL, University College, London.

"Found the character given to my son correct and calculated to benefit him."

REV. THOMAS WELLS CAVE, LL.D., Finsbury College.

"Several members of my family have been examined by Mr. O'Dell, and we are very much pleased with the record of our dispositions."

ALFRED MEIDELL, Esq.,
Consulate, Norway and Sweden.

"Satisfied with the examination."

J. DEELEY, Esq., B.Sc., F.R.G.S., F.G.S., etc.

"Mr. O'Dell's examination of my head to-day has been remarkably correct in every respect."

KENRIC H. BIRD, Esq., B.A. (Camb.).

"A very clear and true exposition of character."

LIEUT. R. CAREW, R.N.

"Correct."

GEO. ED. SKERRY, Esq.

"I may say that your reading of my faculties was very exact, and the advice given very useful and suggestive."

S. P. BARCHED, Esq., M.D.

"I am astonished at the accuracy of the delineation of character which Mr. S. E. O'Dell has been able to make."

REV. T. CARSTAIRS.

"Taking the examination as a whole, I am surprised at its correctness. Wish you great success in such a wonderful work."

T. F. MIDDLETON CAVE.

"Am perfectly satisfied."

A. BAKER, Esq., Solicitor.

"Delineation marvellously exact."

CANON OLIVER LODGE.

"Most excellent."

REV. HENRY G. G. CUTLER.
"It would be difficult to exceed the accuracy and the fulness with which my true character, aptitudes, and tastes have been delineated by Mr. O'Dell."

REV. W. L. YATES.
"All the remarks made on my character were perfectly true."

C. GOULBOURNE, Esq., M.A.
"The examination was quite correct; my abilities were not over-rated, nor my failings painted too glowingly."

S. W. KNOX, Esq., B.A. (Balliol).
"I have to confess to Mr. O'Dell having made a fair study; let me trust that the silvered counsel may reach a golden result."

ED. WILMOT SEALE, Esq., Solicitor.
"Would recommend to all the benefits of phrenological advice."

J. H. HOYLE, Esq., Solicitor.
"I am satisfied with the delineation of my mind."

CAPT. GAMBIER, R.H.A.
"Exceedingly well satisfied."

W. HARGREAVES, Esq., B.A.
"Mr. O'Dell has, in a most striking manner, hit upon my principal characteristics, both good and evil, and I am pleased to testify to the same."

D. G. FASKALLY, Esq., F.R.C.S. (Edin.).
"I think that my character, as told by Mr. O'Dell, is very true."

T. W. O'CONNELLAN, Esq., B.A.
"Nothing could be more accurate than the observations Mr. O'Dell has made of my character in every respect."

A. R. BARTLETT, Esq., M.A. (Oxon).
"I consider your diagnosis of my head very true."

C. E. HUTCHKINSON, Esq., M.A.
"I have been much struck with the penetration and truth of Mr. O'Dell's remarks."

J. B. BASTABLE, Esq., L.R.C.P., L.R.C.S.
"On the whole remarkably correct."

CAPT. CLARK KENNEDY, F.R.G.S., F.Z.S.
"A very good estimate (in some points quite surprising to myself) was formed."

C. L. CUNNINGHAM, Esq., M.D., L.R.C.P. (Edin.).
"The diagnosis sketched has been right to a degree."

REV. J. M. MACKINLAY, O.S.B.
"I am extremely surprised at the accuracy with which Mr. O'Dell has told me my character."

A. BRITTON DENHARDT, Esq., M.D.
"Satisfied of the accuracy of the delineation."

REV. MAURICE SNELGROVE.
"A most admirable delineation."

FREDERICK A. HYNDMAN, Esq., B.A. (Oxon.).
"Notwithstanding the character was only verbal, it was most correct, satisfactory, and helpful."

REV. C. RICHMOND POOLE.
"Distinctly accurate."

CAPT. W. HAYES SADLER.
"A most clever and true diagnosis of nature and character."

REV. M. J. B. BENNETT, B.A

"I have had my head examined to-day by Mr. O'Dell, and am struck by the remarkable fidelity with which he has sketched my weak points. . . . . He has also credited me with the exact powers which I have discovered by experience that I possess."

GEN. ALFREDO DELANO,
Commander of the Forces, Chili.

"Well satisfied."

MAJOR BRUCE-KINGSMILL.

"Absolutely correct in every particular."

W. F. BOWDEN, Esq., B.A. (Camb.).

"I am convinced that the estimate given of my character is most accurate."

REV. E. CORNWALL-JONES.

"I came *incognito* and sceptical. The analysis was weirdly accurate. Had the interpreter known me intimately, he could not have been more familiar with my traits."

MAJOR BRAZIER-CREAGH.

"Most satisfactory."

W. GARWOOD, Esq., M.A. (Oxon.).

"Mr. O'Dell took great pains in his delineation of my mind, and, as far as I know myself at all, was absolutely truthful in his presentation of my strong and weak points."

HON. EDWARD FIELDING.

"Would recommend the benefits of phrenological advice."

DR. THOMAS A. PRICE, M.B., B.Ch.

"Remarkably consistent, as far as I am able to tell."

DR. THOMAS RICHARDS, F.R.C.S.

"Satisfied"

HARRY DE WINDT, Esq.
(Special Commissioner, *Daily Express.*)

"Marvellous."

EDGAR WALLACE, Esq.
(War Correspondent, *Daily Mail.*)

"A most remarkable delineation."

S. BERTRAM LESLIE, Esq.
(War Correspondent, *New York Gazette.*)

"Right in every detail."

W. J. WALLIS, Esq., M.D.

"Extremely satisfactory."

LT.-COL. F. HAWKINS.

"Correct, but lenient."

DR. PEACOCK, M.B., B.Ch.

"Correct to the minutest detail."

LIEUT. C. W. HAWKSHAW, R.N.

"Absolutely accurate."

REV. H. J. TIARKS.

"I am satisfied of the accuracy of the delineation given; this also applies to examination of my children."

CAPT. A. W. DIXON, F.R.G.S.

"Very accurate."

REV. J. LOUGHTON.

"Your remarks are accurate and helpful—they will enable me to make more of my life."

REV. CHARLES GARDNER.

"A full delineation and great accuracy of detail."

GEORGE A. DAVIES, Esq., M.D., L.R.C.P. (Lond.).

"Examination results wonderfully accurate. Am very pleased."

REV. EDWIN WARD.

"An excellent delineation of my character, with a true description of my virtues and faults."

REV. H. M. PORTER.

"Wonderfully accurate delineation."

REV. W. B. DAMS.

"Very accurate."

REV. DR. LINDSAY.

"The advice I have received is of the greatest possible value."

REV. E. W. EDWARDS.

"Exceedingly accurate; am thoroughly satisfied."

REV. A. W. KEELY.

"Distinctly satisfactory."

FRED. PICKUP, Esq., M.A.

"Mr. O'Dell's delineation is marvellously correct."

THE HON. ARTHUR CAPELL.

"Character told with great accuracy."

REV. GERALD M. READE.

"I am greatly pleased with excellent diagnosis of my own and my young friend's character."

S. A. EWING, Esq., L.R.C.S.

"I have a very high opinion of Mr. O'Dell's talent in describing character."

REV. A. H. McELWEE.

"Very correct."

REGINALD WYON, Esq.
(Special Correspondent, *Daily Mail.*)

"Excellent."

V. TRIMMING, Esq., M.A., Dr.Lit., Dr.Ph.

"Most satisfactory and undeniably accurate."

D. VENARME, Esq., M.D.

"Very good."

E. S. BAYNES, Esq., M.P.S.

"I was astounded at the perfect truth as far as I know."

REV. E. P. V. LUFFMAN.

"Satisfied with the delineation given."

CAPT. G. T. WHITE, Cape Mounted Police.

"Very accurate."

F. S. DODSON, Esq., Solicitor.

"The delineation is most accurate."

J. J. JACKSON, J.P., Resident Magistrate, Natal, South Africa.

"I am satisfied that a faithful and true delineation has been given."

J. PRAG, Esq., Solicitor.

"An extremely accurate and thorough delineation."

S. E. DAVIES, Esq., M.D.

"Quite correct."

JAMES BORROWMAN, Esq., M.D.

"Surprising in its correctness."

H. TAYLOR MORGAN, Esq., M.D.

"Very accurate."

COL. MACARTNEY FILGATE.

"A singularly accurate judgment of habits, ideas, methods, and pursuits."

REV. AD. SYLVESTER.

"Quite satisfactory."

M. H. MARTIN, Esq., Bengal Chamber of Commerce, Calcutta.

"Quite satisfied with accuracy of delineation."

REV. A. E. NIGHTINGALE.

"Much impressed by the accurate delineation of character. The chief value of the examination lies in the revelation of weak points."

T. TROTTER, Esq., M.A. (Dublin).

"Wonderfully accurate."

LECTURES ON PHRENOLOGY.

Courses of Lectures on Phrenology are given by Mr. and Mrs. Stackpool E. O'Dell at their house, Gall-Spurz-Combe, East Sheen, S.W. (Railway Station, Mortlake), every Wednesday at 8 o'clock, from October to May. The admission is free, and questions and discussion are invited. Particulars may be had on application Conferences are arranged also from time to time having for their general object the study of humanity and the advocacy of its rights. These have been addressed already by more than one hundred speakers, amongst others the following:—The Countess Alice Kearney, Mrs. Wynford Phillips, Mr. Keir Hardie, M.P., Dr. V. Baronoff, Rev. A. Rothwell Gregory, B.A., Dr. Fernandez, LL.D., Mr. Frank Smith, L.C.C., the late Mr. William Morris, Rev. Stewart D. Headlam, Mr. Axel Gustafson, Dr. W. O. Perkins, Mus. Doc., Prof. Sidney Webb, LL.B., L.C.C., Rev. W. Durban, B.A., Mr. Bernard Shaw, Rev. T. Hill, M.A., Rev F. L. Donaldson, Rev. W. T. Moore, LL.D., Mrs. Annie Besant, Hon. Mrs. Ashley Ponsonby, the Countess Schack, Mr. Montague Crackanthorpe, Q.C., Mr. Cunninghame Graham, Mr. Robert Dell, B.A., Dr. Pankhurst, LL.B., Mr. Frederick Verinder, Mrs. Mona Caird, Miss Orme, LL.B., Mrs. Wolstenholme Elmy, Miss Harriette E. Colenso, Mr. J. Lyons, M.A., Mr. Gordon McCullagh, Mr. Frank Podmore, B.A., Mr. Sydney Olivier, Dr. Kate Mitchell, Mr. J. Swinburne Hanham, J.P., Mr. Septimus P. Moore, B.A., B.Sc., Dr. J. M. Gover, LL.D., the late Mr. William Saunders, M.P., L.C.C., Dr. Bernard Hollander, and Dr. Russell Grant.

Mr. Stackpool E. O'Dell and other members of the staff of the London Phrenological Institution have delivered; by invitation, lectures and courses of lectures on Phrenology in connection with more than two hundred and fifty religious, political, and social societies and clubs within the London district. These lectures have been mainly concerned with demonstrating the scientific truth and practical value of phrenology. Amongst the places where they have been delivered may be mentioned:—

Metropolitan Tabernacle; West London Tabernacle; Shoreditch Tabernacle; Victoria Park Tabernacle; Great Assembly Hall, Mile End; St. Saviour's Church, Oxford Street; St. James', Forest Gate; St. Bride's Institute, City; St. James' Temperance Society, Holloway; St. Peter's Temperance Guild, Great Windmill Street, Haymarket; St. Mary's Temperance Guild, Battersea; St. Andrew's Church of England Temperance Society, Thornhill Ssquare, N.; St. Matthew's Church of England Temperance Society, Brixton; St. Paul's Mutual Improvement Society, Clerkenwell; St. Paul's Temperance Society, Clapham; St. Mark's Institute, Old Street, E.C.; St. Peter's Temperance Society, De Beauvoir Town, N.; St. Mark's Temperance Society, Tollington Park, N.; St. Mary Abbot's Church of England Temperance Society, Kensington; St. Mark's Schools, Old Street, E.C.; St. Mary Magdalene School, Old Kent Road; Kingsgate Street Chapel, Holborn; Grove Mission, Southwark; Barnsbury Hall, Islington; Church of England Temperance Society, Clerkenwell; Sackville Hall, Red Lion Square; Eleusis Club, Chelsea; Bryanston Club, Lisson Grove; Loughboro' Mutual Improvement Society; St. Benet's Mission Hall, Mile End Road; Abbey Street Sunday Schools, Hackney; Hatcham Liberal Club; Walham Green Hall; Wandsworth Literary Association; Marriners' Friend Society, Old Gravel Lane; Gospel Temperance Society Assembly Rooms, Finsbury; Mutual Improvement Society, Goswell Road; Borough Road Congregational Chapel, Southwark; Pigott Street Mutual Improvement Society, Limehouse; Somers Town Institute, Ossulton Street, Somerstown; Episcopal Chapel, Homerton; Ingram Place Hall, Hornsey; Belmont Mutual Improvement Society, Battersea; Highbury Quadrant Church; Streatham Young Men's Society; Battersea Wesleyan Sunday School; Lamb and Flag Mission Hall, Clerkenwell; Poplar Town Hall; Walworth Young Men's Society; Arthur Street Chapel, Camberwell; Parochial Room Cancell Road, Brixton; Tottenham and Edmonton Y.M.C.A.; Islington Congregational Church; West End

Chapel, Hammersmith; Edmonton Baptist Chapel Literary Society; Friends' Meeting House, St. John's Lane; St. John's Church of England Temperance Society, Kilburn; Clapton Park Tabernacle; Congregational Schoolroom, Upper Clapton; St. John's Church of England Temperance Society, Blackheath; Stoke Schools, Guildford; Catford and Forest Hill Literary Society; Forest Hill Science Society; St. Andrew's Hall, Battersea; Devonshire Square Literary Society, Stoke Newington; Camden Church of England Temperance Society; Wimbledon Athenæum; High Cross Temperance Society, Tottenham; Camberwell Y.M.C.S.; Morning Star Band of Hope; Wesleyan Schoolroom, Chislehurst; Pilgrim Fathers' Memorial Hall, Southwark; City Wesleyan Y.M. and Y.W. Association; York Road Chapel, Lambeth; Excelsior Mutual Improvement Society, Battersea; Westminster Chapel Y.M.C.A.; Ewell Working Men's Institute; West End Lecture Hall, Chiswick; Working Men's Club, Woodford Bridge, Essex; York Chapel School; Barnsbury Chapel; Chislehurst Total Abstinence Society; King's Cross Band of Hope; Christ Church Mutual Improvement Society, Norwood; St. John's Schools, Pembroke Road, Kilburn; Anerley and Penge Mutual Improvement Society, Penge; Sunday School Institute, Norwood; Craven Hill Young Men's Literary Institute; Mansfield Street Schoolroom; St. Stephen's Temperance Society; Young Men's Mutual Improvement Society, Gipsy Road, Norwood; Working Lads' Institute, Mount Place, E.; Clarmont Chapel, King's Cross; Stratford Grove Christian Association, Stratford; Mutual Improvement Society, Landseer Road, Battersea; Golbourne Hall, North Kensington; Wesleyan Chapel, Westow Hill, Norwood; Dauntless Hall Temperance Society, Lisson Grove; Vicarage House Room, Battersea; Excelsior Recreation Club, Kennington; Lecture Hall, Wilson Street, Long Acre; Assembly Hall, Cubitt Town; Mallinson Road Chapel, Lavender Hill; Memorial Hall, London Street, Bethnal Green; Young Men's Christian Association, East India Dock Road, E.; Markhouse Common Baptist Chapel; Parson's Green Temperance Society; Mildmay Cabmen's Institute; Christ Church Temperance Society, Norwood; Harvey Street Mission, Hoxton; Wellington Road Chapel, Stoke Newington; Clayton Total Abstinence Society; Victoria Temperance Society, Rotherhithe; Primitive Methodist Chapel, Kennington; General Post Office Total Abstinence Society, Aldersgate Street, E.C.; East Finchley Young Men's Society; Arthur Street Senior Band of Hope, Wandsworth; Battersea Sunday School Temperance Society; Highbury Vale Institute; Falstaff Temperance Society; Kennington Hall, Upper Kennington Lane; Harvey Street Mission, Hoxton; Mission Hall, Moor Street, St. Giles; Magdala Coffee Palace; Southwark Band of Hope Union; West Green Literary Society; Boys' National School, Hammersmith; Mile End Road Chapel; Farleigh Literary Society; The Hall, Kingsland; Bedford Lodge, Hackney; Moffatt Institute, Vauxhall Street, Kennington; Newington Reform Club; Lecture Hall, High Street, Harlesden; London City Mission Hall, St. Stephen's Road; Fitzroy Temperance Association; Wesleyan Mutual Improvement Society; Society of Science, Letters, and Art, Kensington; Boro' Polytechnic; Fulham Congregational Church; Exeter Hall Y.M.C.A.; Lewisham Liberal Club, etc.

Letter from the late Rt. Hon. W. E. Gladstone.

11, Carlton House Terrace, Feb. 17, 1875.

Sir,

I am much obliged to you for your note, and for the inclosure. . . . . I may say I have generally been considered over sanguine rather than despondent, though that is not quite my own view; and I think it is true that I am subject to rapid nervous exhaustion, which, however, has been balanced by a rapid power of recovery, shown especially after illness.

Again, what it indicates I know not, but my head is one of those which present very great irregularities on the one side as compared with the other.

I remain, Sir,

Your faithful servant,

W. E. GLADSTONE.

S. E. O'DELL, Esq.

WORKS BY STACKPOOL E. O'DELL.

Phrenology: Its Truthfulness and Usefulness.

With a Preface by the Rt. Hon. the late Lord O'Neill.
256 pp. Two Shillings.
(*Out of Print.*)

"This work is a compilation of ably-written articles from the pen of the eminent and well-known Phrenologist and Lecturer, Mr. Stackpool E. O'Dell. They embrace a vast variety of subjects connected with the mind, and deal with the power and influence of the brain in an exhaustive and scientific manner. Mr. O'Dell stands on the topmost pinnacle in his profession as a Phrenologist; indeed, we may say that to him the public are chiefly indebted for the very important practical uses in which Phrenology has been made available. So thoroughly has he studied the science in all its manifold and intricate details, that he is able to analyse with unerring scientific skill the talents, brain power, propensities, and inclinations of those whose heads he examines. The book which Mr. O'Dell has now published gives results of his experience and research, and explains in a plain and understandable manner, the science of Phrenology in all its bearings, and proves to demonstration that of all the sciences Phrenology is the best qualified to advance the social, moral, and religious interests of mankind. The preface to this book (by Lord O'Neill) is most interesting and instructive; it contains overwhelming logic, pithily written, in confutation of the anti-religious element of many scientific works, more especially those of Mr. Herbert Spencer. Lord O'Neill is well known as one who can break a lance, and often has done so, in defence of the mind's immortality and the greater truths of Christianity. With the Victoria Philosophical Institute, his lordship has identified himself as one of its clearest and most logical thinkers. In connection with this Institution, of which Mr. O'Dell is also a member, he has contributed many very able and learned works.

"His lordship the Bishop of Derry, in a letter to Mr. O'Dell, referring more especially to the articles on Mr. Herbert Spencer, says:—'You have effectively exposed some most dangerous theories by the process of lecturing upon them, criticising them, and showing the real meaning which underlies an apparently scientific definition.'

"We may mention that Mr. O'Dell, by birth, is an Irishman, and a member of two well-known families in Ireland. His father was a private gentleman, of Montpelier House, Limerick; his grandfather, Colonel William O'Dell, of Grove House, Ballingarry, entered into political life at an early age, and was returned three times M.P. for Limerick, and sat in the Irish House, where he was First Lord of the Treasury. After the Union in 1801, he sat in the English House.

"Mr. O'Dell's mother was a Miss Bernard, of Carlow, and a direct descendant of Charles Bernard, born in 1615, who was grandson of Francis Bernard, of Abingdon, County Northampton. The family came over to Ireland with Oliver Cromwell, and settled in Carlow. Various members of this family have represented the King's County in Parliament. The Earl of Bandon (Francis Bernard), Representative Peer for Ireland, is head of this family.

"In order to show the success which has attended Mr. O'Dell's efforts, we may mention he has now two large establishments in London—one in the centre of the City, and another in the West End—where, besides himself, he has a staff of examiners. To these places there have been on an average 15,000 visitors each year, seeking Phrenological advice. Of these visitors 30,000 have written testimonials, expressive not alone of their satisfaction, but of the real advantages which they received from Phrenological advice.

"As a lecturer, Mr. O'Dell has been a decided success. In London, and within ten miles of it, during the last few years, he has delivered one or more

lectures in connection with over 200 places of worship. This bears out the remarks we made in the 'Protestant Standard' concerning Mr. O'Dell's ability when lecturing in Liverpool some years ago. We wish him and his book every success, and as regards the latter, the greater the extent of its circulation, the better it will be for humanity and the world at large."

London Protestant Standard.

"It is a classic on the subject." *Oldham Chronicle.*

Old St. Margarets.

(A NOVEL.)

Fourth Edition, 385 pp. Three shillings and sixpence.

"Full of excitement."—Athenæum. "The spirit of the work is excellent."—Daily News. "Piteous pictures of sin and want."—Whitehall Review. "Three well-intended volumes."—Daily Telegraph. "Worthy of all respect and attention."—Literary World. "It teaches us, as Shakespeare says, how 'Sometimes we are devils to ourselves.'"—Christian World. "Henry Kingsley himself never invented his equal (the hero). There is something genuine and great about it."—Pall Mall Gazette. "A high degree of graphic power."—Literary Churchman. "The writer is so evidently in earnest, and is also at times so forcible, that those who care for this class of book will, we feel sure, like 'Old St. Margarets.'"—Court Circular. ". . . . Is told in a simple, yet effective and thrilling style."—Citizen. "A stirring and wholesome novel of East End life."—Weekly Dispatch. "Well woven from a literary point of view."—England. "Well designed for supplying the demands of the libraries."—World. "There is a great deal of merit in this work."—People. "Gives a faithful and stirring story of the battle waged against poverty and vice in the East End of London."—Court Society Review. "This story is unquestionably powerful and will doubtless find many readers on its second and cheaper edition."—Christian Commonwealth. "It teaches pretty much the same lesson as 'All Sorts and Conditions of Men,' but with a deeper tone."—Lady. "A cheap edition of Stackpool E. O'Dell's clever theological and philosophical novel."—Public Opinion. "This is a clever and earnest work."—Queen. "All thoughtful, unprejudiced readers will like the book."—Weekly Times and Echo. "A specially well-designed portrait is given of a stern, puritanical father."—Publishers' Circular. "It teaches us many lessons worthy of respect and attention."—Bookseller. "The tale is cleverly constructed."—City Press. "It will do its readers good."—Hereford Times. "The book certainly has a good moral, and its plot is well worked out."—Hastings Observer. "A cleverly-told tale."—Newcastle Chronicle. "As a three-volume novel, this work was in great demand. . . . . The volume is deeply interesting."—Batley News. "It is an admirable story."—Brighton Argus. "The characters are skilfully and artistically sketched, and they grow on the interest of the reader."—Brighouse Gazette. "This is a cheap, but handsome edition of a tale which placed its author among our more popular writers of fiction."—Oldham Chronicle. "Much of the story is very sad reading, but it is vividly penned and of absorbing interest."—Oxford Chronicle. "The reading public have given their verdict in favour of this work."—Western Observer. "This book is unquestionably characterised by power and earnestness."—Scotsman.

Merciful or Merciless?

(A NOVEL.)

Second Edition, 455 pp. Six shillings.

"The knowledge and descriptive powers possessed by the author can brighten his narrative with animated pictures of nature, while his easy lightness of style enables it to flow at a pace rapid enough to be agreeably followed."—Saturday Review. "Some good descriptions of the Isle of Wight."—Academy. "'Merciful or Merciless' is a tale which shows originality and power."—Morning Post. "This is a book written with a purpose,

and written very well."—Vanity Fair. "Here we have a really good novel."—People. "This is a story of considerable power, and will be read with interest, both in England and Australia."—England. "Written with a special purpose, and, on the whole, it has succeeded in what it has attempted."—English Opinion. "In more ways than one, is worthy of the highest praise."—City Press. "Mr. O'Dell possesses an unusual gift in being able to impart theological and philosophical lessons through the medium of highly-interesting stories."—Bookseller. "This story is written with very good feeling and much ability. . . . A clever and attractive story."—News of the World. "There is an earnest simplicity and truthfulness about 'Merciful or Merciless' that has a peculiar charm of its own, and raises it much above the ordinary run of stories."—Literary World. "This story must take high rank."—Batley News. "It is a psychological investigation of a high order."—Oldham Chronicle. "It is altogether a very remarkable book."—Birmingham Daily Post. "A story with plenty of exciting adventure. . . . The plot is developed with consummate skill, while the narrative is given in plain, sensible English."—Liverpool Daily Post. "Moral philosophy decoratively treated."—Pall Mall Gazette.

FIVE GRADES OF INTELLIGENCE.

MENTAL TROUBLES.

Consultations and advice can be given by post on all Mental Troubles to those who may be unable to have a personal interview.

Peculiarities of mind; unreasonable and uncontrollable suggestions; desires and predispositions to actions opposed to conscientious principles; with other troubles of a mental nature, can be explained, and oftentimes alleviated or cured, by a systematic and scientifically arranged cultivation or restraint of one or more mental faculties.

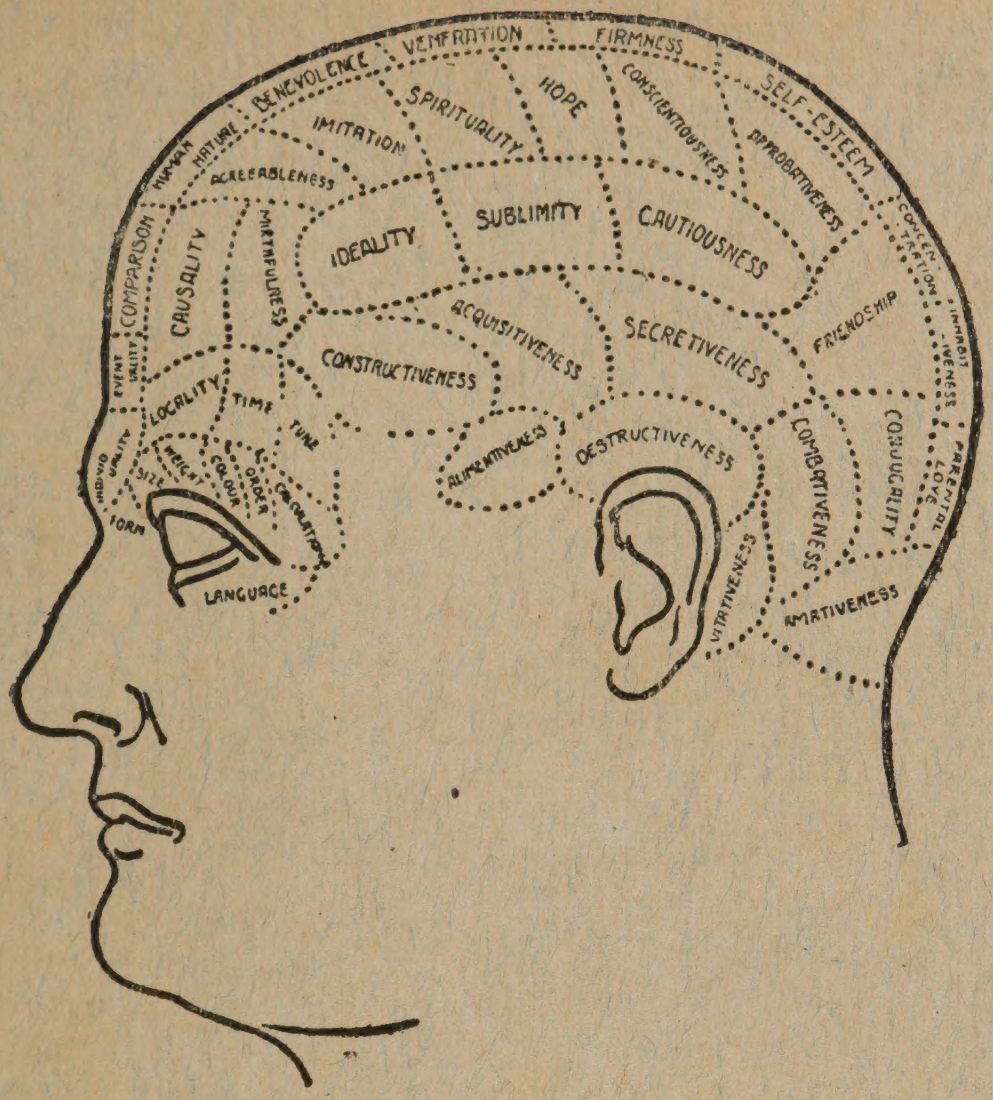
To those wishing to correspond with us, careful and conscientious attention will be paid.

Write down as clearly as possible the case you wish to be considered, whether it be your own or that of a friend—a reply will be sent as soon as possible—a week's delay will be the longest. Fee: First letter, half a guinea; after letters, five shillings.

All communications treated as strictly confidential, and all letters returned with replies.

All communications should be addressed to STACKPOOL E. O'DELL, and marked "Private." If desired, all replies will be registered.

PRINTED BY R. W. SIMPSON & CO., LTD., 70 SHEEN ROAD, RICHMOND, LONDON.



Dr. David Ferrier says, in his "Manchester Science Lecture":—"So far the facts of experiment and disease favour the views of the Phrenologist."

Professor Tyndall says, in his "Manchester Science Lecture":—"Given the state of the brain, and the corresponding thought might be inferred."

Dr. Carpenter says:—"You all know that the brain is the organ of the mind."

Dr. Guy, Professor of Forensic Medicine, at King's College, London, says:—"Phrenology is the simplest and by far the most practical theory of the human mind."

Dr. W. A. F. Browne, one of His Majesty's Commissioners for Lunacy in Scotland, says:—"That he ascribes the success which attended his treatment in the large Institutions in Scotland to his Phrenological acquirements."

Dr. Scott, of the Royal Hospital, Haslar, says:—"I unhesitatingly give it as my deliberate conviction that no man, whatever may be his qualifications in other respects, will be very successful in the treatment of insanity if he be not well acquainted with practical Phrenology."

Sir William Ellis, M.D., late physician to the great Lunatic Asylum for Middlesex, England, says:—"I candidly confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity."

Mr. Robert Chambers, of "Chambers' Journal," says:—"By this science the faculties of the mind have been, for the first time, traced to their elementary forms."

Archbishop Whateley, D.D.:—"All moral and religious objections against the doctrines of Phrenology are utterly futile."

Rev. Thomas Chalmers, D.D.:—"Phrenology has added a new and verdant field to the domain of human intellect."

Sir G. Mackenzie, F.R.S.L.:—"Phrenology is establishing itself wherever its immense value has been rightly understood."

Dr. Alfred Russel Wallace:—"Phrenology is a true Science."

PRICE 1s. POST 1s. 3d.

HEADS, AND HOW TO READ THEM.

Mr. O'Dell is a well-known phrenologist, and in this handy guide he places his knowledge freely and with reasonable clearness at the disposal of students of the human cranium. The book is brightly written and copiously illustrated, and contains all that is needed for the amateur. —*Newcastle Leader.*

A popular guide to phrenology, written by Mr. Stackpool E. O'Dell. It gives a readable account of heads and their revelations. *Scotsman.*

"Heads and how to read them," is a popular guide to phrenology, by a professor of no mean standing, Mr. Stackpool E O Dell. It might also be described as a guide to character, because fully half of the book is devoted to a disquisition on the qualifications necessary for the various professions and occupations, and gives valuable counsel as to the choice of a profession or the selection of an employee.—*Manchester Courier.*

This popular little book, written by the celebrated phrenologist, Stackpool E. O'Dell, affords much material for reflection, and a careful perusal of it must undoubtedly assist in satisfactorily solving many questions that from time to time present themselves to the minds of thoughtful and observant human beings. Numerous illustrations throughout the book serve as an assistance in thoroughly understanding the letterpress.—*Ladies' Field.*

Clear advice grounded on reason, as to how to choose a friend or a husband, a wife or a servant, by the shape of the head.—*Bookman.*

"Heads and how to read them" is a popular guide to Phrenology, by Stackpool E. O'Dell.—*Daily Graphic.*

"Heads, and how to read them," by Stackpool E. O'Dell, is a popular guide to Phrenology. There is not a little good advice given by the author in the matter of judgment of character from the head; and the reader who doubts the claims of Phrenology to be called a science may yet get many hints from it that will be valuable in the battle of life.—*Dundee Advertiser.*

"Heads, and how to read them," by Stackpool E. O'Dell, is designed as a popular guide to Phrenology.—*Bradford Advertiser.*

Those interested in Phrenology will find all they require in Mr. Stackpool E. O'Dell's "Heads, and how to read them." The book is abundantly illustrated *Glasgow Herald.*

This is a very well written phrenological guide.—*Sheffield Independent*

A plain and interesting guide to phrenology, written by Mr. Stackpool E. O Dell. It will serve the purpose of a practical general reader who wants to know something about Phrenology. —*Scotsman.*

"Heads, and how to read them," a popular guide to Phrenology, by Stackpool E. O'Dell, with twenty illustrations. The phrenologist sometimes gathers a good deal of knowledge from experience, and, as in the case of the present work, offers some shrewd suggestions.—*Catholic Times.*

This popular guide to Phrenology will be welcomed by those interested in this particular study. The author shows he has a wide grasp of his subject, and by means of various diagrams, explains his subject in detail. Believers in the reading of character by the head will find much that will be useful to them in this book.—*Dundee Courier.*

Mr O Dell is a well-known authority on Phrenology, and in this little volume he discourses very agreeably on the different varieties of heads, the intellectual, perceptive, moral, domestic, imaginative, ambitious and so forth. He then enters upon some general deductions derived from his subject, and speaks of the men women should marry, and those they would do well to avoid, the women that make the best wives, the qualities that should be noted in choosing assistants and servants, and how to discern temperaments generally. Most of the peculiarities he alludes to are further emphasised by illustrations, and the reader should be able to derive much interesting information from the volume.—*Publishers' Circular.*

We question whether what perhaps may be termed the science of Phrenology possesses many real and sincere adherents and students. A certain amount of curiosity, however, exists, and for this reason it is probable that a warm welcome will be given to this text book by one of the chief exponents of Phrenology The principles are explained with singular lucidity, and the student is told explicitly how to read the signs of the head and how to distinguish the types of character. —*City Press.*

This book is destined to have a large sale amongst those who desire to gain a thorough knowledge of the science of Phrenology in order to apply it to practical usefulness in reading character by the examination of the head. The author, Mr. S. E. O Dell, occupies a premier position as a phrenologist of high-class attainments. And on account of his marvellous scientific skill in the reading of character by the examination of the head he has been consulted by Royalty and some thousands of the best known men amongst the nobility, gentry, and members of all the leading professions. A work on Phrenology, of which he is the author, could not be over-estimated or too highly recommended —*Liverpool Post.*

The title of this little manual sufficiently indicates its scope. The subject is interesting, the author is a specialist, and his book is illustrated with a number of diagrams *Observer.*

"Heads, and how to read them," by Stackpool E O'Dell. I gather that a man about to marry should avoid the undomesticated woman, the conceited, the aggravating, the low-spirited, all which seems excellent advice.—*Pall Mall Gazette.*

Mr. Stackpool E. O Dell has written an entertaining book upon Phrenology. This science is well worth consideration when it comes to a choice of a career.—*Free Lance.*

"Heads, and how to read them" is by the well-known phrenologist, Mr. Stackpool E O'Dell. Heads of all descriptions receive ample treatment at the hands of Mr. O'Dell, and there are some twenty plates to illustrate his ideas. *Irish Times.*

This concisely written, well arranged, and nicely produced book should prove very popular, and even those who are sceptical as to the science of Phrenology will find much to interest them in its pages, and a good deal to admire in the common sense manner in which various cognate subjects are treated. The chapter "How the mind acts upon Health," with its quietly cheery tone and helpful advice, is particularly good.—*Lady's Pictorial.*

In Chapter XX, "The Diseases of the Twentieth Century," is suggested a mental cure for insomnia, which the following papers quote in full:—
Westminster Gazette—Manchester Despatch—London Morning Leader—Scarboro' Evening News—Northern Telegraph—Yorkshire Post—North-Eastern Daily Gazette—Dublin Evening Telegraph—Norfolk Daily Standard—Glasgow Weekly Citizen—London Weekly Times and Echo—Ceylon Standard—Glasgow Evening Times.